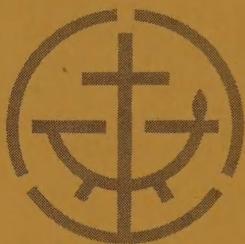


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AGNELISM
IN THE
REMAKING OF THE WORLD
*AN OUTLINE OF THE HISTORY OF THE
AGNELITE MOVEMENT*
ADNA WRIGHT LEONARD



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Evangelism in the Remaking of the World

By

ADNA WRIGHT LEONARD

Bishop of the Methodist Episcopal Church



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FOREWORD

IN the early part of 1918 I was requested by Dean E. A. Healy, of the University of Southern California, to deliver some time during the year 1919 a series of lectures before the students of the Maclay College of Theology. He suggested that the lectures deal with some of the outstanding problems of evangelism from the viewpoint of the pastor. Upon the successful completion of the one-million-dollar campaign for endowment and equipment, in the spring of 1918, the Board of Trustees of the University, on the motion of President G. F. Bovard, established The New Era Lectureship, and requested that *these* lectures be given as the first series of the new foundation. The lectures were, therefore, delivered before the students of the University of Southern California, in-

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cluding those of the Maclay College of Theology, February 24-28, 1919.

In the preparation of the lectures I have read with great appreciation and profit much of the literature on evangelism, regardless of denominational emphasis and viewpoint, and have endeavored to discover what are the fundamental problems of evangelism. I wish to acknowledge my indebtedness to all those great souls who, realizing how absolutely important it is that the church shall be definitely evangelistic, have endeavored by lectures and addresses to acquaint Christian ministers with the perils that threaten the church at this point. In their emphasis on social service large numbers of preachers have lost the evangelistic note, while all too often those who place emphasis on evangelism seem to be utterly oblivious of the importance of social service. I have especially emphasized the doctrine of the deity of Jesus Christ as fundamental to evangelism.

FOREWORD

For years large numbers of pastors of the evangelical churches have lost the positive note in their preaching. One of the major reasons for this is that many have been influenced by German rationalism, and have come to question the divinity of our Lord. The result is the Christ of the Scriptures—the historical divine Christ—is given scant place in their preaching.

The lectures do not deal specially with plans for evangelistic work, but rather with that which is of greater importance—the stating of those principles that are fundamental to all evangelism. I am conscious of the fact that these lectures come far short of being a satisfactory statement of this most important subject, but they represent an earnest endeavor to face what seem, in my opinion, to be the most pressing problems of evangelism from the preacher's standpoint.

It is impossible for me to express in words my high appreciation of the

FOREWORD

honor conferred upon me by the trustees of the University of Southern California in asking me to give the first series of the New Era Lectureship. If as a result of this effort there should come to anyone a clearer vision of the perils of the hour, so far as evangelism is concerned, and if it should be in the least degree the cause of having the church face more seriously and courageously the vital questions that are here discussed, the effort will not have been in vain.

A. W. L.

I

**THE PREACHER AND EVAN-
GELISM**

I

THE PREACHER AND EVANGELISM

THE true minister of the gospel realizes that his supreme business is to bring men and women to a saving knowledge of Jesus Christ. He feels the upward thrust of that inner power which will not let him rest unless he sees men and women accepting Jesus Christ as their personal Saviour from sin. With him it is not a matter of choosing a profession. Realizing that he has been chosen, his heart cries out to God constantly that he may be spared from becoming a *professional* minister.

Unfortunately, the demands made upon the modern preacher tend to professionalize his ministry. He feels almost irresistibly the pressure of insti-

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tutionalism. He discovers sooner or later that he is embroiled in multitudinous activities which draw his energy and thought from that which is of supreme importance.

Some time ago an article appeared in the *Atlantic Monthly*, by Mr. Edward Lewis, entitled "The Professional Ministry." As the church faces the period of reconstruction that is already at hand, this article might be reread by Christian people with great profit. The article is negative in that the writer contents himself with pointing out that something is radically wrong with the present-day ministry. He observes that modern preaching has lost its prophetic character. He is of the opinion that the church is a diminishing and decaying institution from which power and authority in the world are swiftly passing. He says there is some "quality of spirit" lacking and that church life is being smothered with duties which do not necessarily require any special

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quality of religious conscience or high spiritual endowment. He tells us that the church is more concerned with organization than with life, that we are laying emphasis on money instead of upon the spirit which furnishes in love the means by which the work of the church is maintained. He enumerates in the following words the multitudinous activities of the average minister: "He must keep the people together, shepherd the flock, and originate new plans which will be likely to attract others from outside; he must visit the homes of his people and make himself pleasant; bring around the disaffected, stimulate the slack; stimulate the staff by his example; attend upon the sick; comfort the dying; preside over all kinds of gatherings, from a prayer meeting to a pipe parliament; be able to speak out offhand on almost every subject under the sun; take several kinds of classes; initiate good works; run this and that from a concert to a

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creche; represent his congregation in denominational assemblies. He must be a preacher, a pastor, the secretary of a company, the managing director of a thriving business and (as often as not) his own commercial traveler to boot. In addition to this, he must keep up a style consistent with his position and suffer all the social entanglements connected therewith, whether he likes it or not. He must also be a credit to his church in local public affairs."

In the concluding portion of the article, the author expresses his belief that the decline in the church's influence will continue as long as she kills her prophets by making them subservient to organization.

More recently an article appeared in the Literary Digest entitled "The Laborer is Worthy of His Hire." For months after this article was published it was the topic of conversation in church circles everywhere. So timely and of such constructive value was it

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that it later appeared in practically every leading publication of the Protestant churches of America. It is a powerful and convincing appeal, on the ground of fair play, to increase the salaries of preachers.

After speaking of the increased cost of living and of the fact that wage-earners in every department of the nation's work have been demanding more income, and that their demands have been recognized as just and necessary, the writer says:

“Your pastor is not a cheap man nor an unskilled laborer. He has brought long, careful training to his task. He was chosen with scrutinizing care as to his qualifications and he is being measured to-day by high and exacting requirements in the performance of his work. . . .

“Set down on paper some of the qualities and duties you demand of your pastor, and then judge their value.

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“He must be a man among men, a man of force, tact, and agreeable personality, a good mixer, a man of knowledge, wisdom, and authority, whose presence commands respect and whose word carries conviction. He must be able to influence men and women, win their confidence, kindle their enthusiasm, direct their energies, and organize their working powers. He must be full of sympathy, ready with consolation, a strength in weakness, a bright light in times of darkness, and a never-failing source of inspiration to the souls of his people. You expect all this of him.

Your pastor, also, must be the successful head and center of your organized church activities, business, social, and spiritual. On occasion, or as a regular part of his task, he must be an expert money-raiser. You engage him as your chief and leader, the general manager of your church, if not its actual creator or saviour from its diffi-

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culties. You put upon him a burden and a responsibility you would never dream of intrusting to any cheap man in business."

The preacher is keenly conscious of all this. The demands of the people and the inadequate support he receives make it exceedingly difficult for him to properly emphasize the evangelistic side of his ministry. The average pastor knows all too well that when the income of the church begins to fall away, whispers soon arise as to whether he "is quite the right man" or, perhaps, that "he has finished his work among us." With anguish of soul he observes that at the official board meeting finance occupies the major portion of the time. Seldom, if ever, is there any opportunity in the board meeting to discuss and pray over the spiritual problems of the church. From day to day the faithful pastor endeavors to meet the multitudinous social demands that are made upon him. Right bravely he responds

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to the numerous calls for speeches, lectures, and addresses. He regards it as a compliment to be asked to do such things, and, furthermore, he knows that his church members will consider him to be popular or unpopular in proportion to the number of local outside engagements he is able to fill and whether or not the community can say of him that he is a "good mixer."

Any man thus driven through the week, and living under the constancy of such pressure, may enter the pulpit on Sunday, and he may talk, expound, explain, theologize, and argue, but rarely, if ever, will he really preach. It is practically an impossibility for him to do so.

The supreme mission of the preacher is to persuade men and women to accept Jesus Christ as their personal Saviour, and to build up believers in the most holy faith. How can he do this effectively if his time and strength are spent in "running" the church

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machinery, inventing plans for the raising of funds, and in meeting social engagements? Shall the minister, then, withdraw from the life of the day? Is he no longer to live among folks and brush shoulders with his fellow men? Is he not to take a hand in helping to solve the social problems and in bringing about great moral reforms? Is the modern preacher in the reconstruction period to become a recluse, a hermit? By no means! He must be a man among men. His presence and influence must be felt wherever there is human need. He must do his part in helping to solve the problem of human living together, which is the social problem. These he must do, but not to the neglect of the spiritual needs of himself and his people. It is at this point that large numbers of preachers are failing to-day. They give their time and effort to social and reform matters to the exclusion and neglect of the spiritual needs of their people. The

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note of personal appeal is very largely absent from their preaching.

Some years ago I asked Gipsy Smith what in his mind was the greatest defect in the preaching of American ministers, and he answered immediately, "The American preachers have lost their power of appeal."

The question before us is, therefore, Can the modern preacher, in view of the many demands of a social and financial nature that are made on him by the church and society, be successful in carrying out an evangelistic program for his church?

There can be but one answer, and that is, The pastor *must have an evangelistic program at whatever cost*. He must hold himself and his church to that and adjust other matters accordingly.

The preacher who is really fired with a holy passion for the salvation of men and women from sin will not be blind to nor will he ignore the great social and reform movements of the com-

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munity where he lives. There may be weeks and even months when he will feel justified in giving most, if not all, of his time to the advancement of some special reform or social movement. When that is done and he has given to the special cause all the time and effort that may reasonably be expected of him, he should not forget his evangelistic mission. This is not a plea for any special kind or type of evangelistic effort. It is not a plea for what is known as the "revival service," although it is my firm conviction—and an experience of many years in the pastorate bears out the statement—that any pastor may have a "revival" in his church when both himself and the people are willing to pay the price. But call it by whatever name you please, "Revival," "Lenten Services," "Special Meetings," "Meetings for the Deepening of the Spiritual Life," etc., the name is of little consequence. The important thing is whether the preacher

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knows what it means to be possessed by the sacrificial spirit of the Master. It is so easy for the preacher to become callous, so easy for him to become professional. The ideal toward which the preacher should bend the entire energies of his soul is that of bringing his own church to a standard of continuous evangelism with himself as the evangelist. Let no one deceive himself by thinking that this can be accomplished merely by organization and newspaper publicity. Organization is important, and a certain amount of newspaper publicity and other advertising may be perfectly legitimate, possibly essential; but to place too much reliance on these things is utterly wrong. The preacher deals with spiritual forces and he who would carry out a program of continuous evangelism in his church will sooner or later discover that he has set himself to one of the biggest tasks that possibly can engage his mind and heart.

Reference already has been made to

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some of the difficulties in the way of a modern preacher doing the very work he has been called to do. There are other hindrances to evangelism, as every pastor knows. I refer to the widespread materialistic spirit, the critical temper, and the very marked social unrest. A great wave of practical materialism has swept over our age like a giant tidal wave. By this is not meant a philosophic materialism, but the materialism that expresses itself in the form of commercialism and the mere love of pleasure. As a result of the critical temper of the age, old creeds have been dissolved in many minds and a vital faith has not yet taken definite and positive form. In addition to all this, the social unrest that is literally shaking the world, and the spirit of organized labor that is not only indifferent to the church but frequently hostile to it, present problems to the modern preacher of which the fathers had no conception.

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Notwithstanding these things, evangelism is possible, yea, it is absolutely essential, if the church is to measure up to that which God requires of her. Paul said, "I can do all things through Christ which strengtheneth me."

Concerning this statement by the apostle to the Gentiles, who knew the meaning of preaching the gospel under very adverse circumstances, J. H. Jowett has said: "The strength was transmitted to him. There was a great power house, and the energy was conveyed to him as a humble receiver. But it was more than a transmission. 'Him strengthening me.' At either end there is a person, and a power passes from one to the other. It is not that at one end there is a great historic hero, a supreme example in a great gallery of heroes, and at the other end a living, contemporary with searching and immediate need. No, at either end there is a living soul, and the apostle Paul is dealing with a living communicative

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energizing Christ. Paul drew his sap, his spiritual force, the power which made him effective, out of a living fellowship with the living Christ of God."

If the modern preacher is to be in the best sense of the term an evangelist among the people whom he serves, he must know Jesus Christ to be his personal Saviour from sin. His faith in him as Saviour must be absolute. Not the Christ that some are to-day proclaiming, but the Christ of the Scriptures, the Christ of prophecy, the Christ of the cross, "the only begotten of the Father, full of grace and truth." The preacher who doubts the deityship of Jesus Christ may preach scholarly sermons, may be a very eloquent and learned man, may be in close touch with all the social movements of the day, but he will never be a soul-winner. In the very nature of the case he cannot be. What the world needs most to-day is a fresh emphasis upon the fact of the divinity of Jesus Christ. No other gos-

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pel will meet the demands of the reconstruction period. The storm center is Jesus Christ. The words of Dale written years ago have not lost their meaning in this new day. "The storm has moved round the whole horizon, but it is rapidly concentrating its strength and fury above one sacred Head. This, this is the real issue of the fight—Is Christendom to believe in Christ any longer or no? It is a battle in which everything is to be lost or won. It is not a theory of ecclesiastical polity which is in danger, it is not a theological system, it is not a creed, it is not the Old Testament or the New, but the claim of Christ himself to be the Son of God and the Saviour of mankind. This is surely enough to stir the church to vehement enthusiasm and to inspire it with its old heroic energy. It is a controversy, not for theologians merely, but for every man who has seen the face of Christ, and can bear personal testimony of his power and glory."

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That is the secret, for only the preacher who "can bear personal testimony of His power and glory" can expect to bring about a spiritual crisis in other men's lives whereby they shall come to know him also as Lord and personal Saviour. The work of Calvary must be proclaimed by those who from personal experience can say, "I know whom I have believed."

In all of this we are assured that the Holy Spirit will take the things of Christ and make them real not only to us as preachers, but also to those for whose salvation we labor. But it is everlastingly true that unless the preacher is himself living the absolutely surrendered life, he can never become the apostle of surrender to others.

The preacher must know his Bible. Paul wrote to Timothy, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be per-

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fect" (English Revised Version, "furnished completely unto every good work"). The preacher who does not know his Bible cannot be "furnished completely." There are large numbers of ministers of the gospel whose knowledge of the Word of God is comparatively meager. They fail to make the Bible first in their studies, and their sermons show it. How can the preacher comply with the admonition of the Master to Peter, "Feed my sheep," unless he himself feeds in green pastures and beside still waters? Some men are clever and have a reputation for making striking statements. They are very well versed in the poets and are "up to date" so far as current literature is concerned. They crowd their churches by announcing sensational and sometimes irreverent themes. As a rule, their day is a short one, for they soon "wear out." The people need the gospel of comfort, of sympathy, and of love.

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People need to be aroused concerning the fact of sin, and the Christ of God must be presented to them in love. They must be led to see that he is their hope and their salvation. In order to do this the minister must know his Bible. Whatever may be our theory of inspiration, God has appointed the Bible as the one book a man must know if he is to be a successful winner of souls. The centuries of the Christian Church furnish ample proof of the correctness of this statement. Those who have moved men mightily by their preaching have been without exception men whose lives were literally saturated with the Word of God. He who would bring men and women to saving faith in Jesus Christ must be able to use the Bible as a skilled workman uses his tools. Jesus said, "The seed is the word of God"; and Peter said, "Having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth

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and abideth." In James we read: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." Again in Paul's Epistle to the Ephesians the same truth is declared: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation."

These are only a few of the many passages of Scripture which declare that it is the word received into the heart—that is, the word believed—through which the spiritual change we call conversion is brought about. We cannot sufficiently exalt the life-giving power of the word.

That which rescued the church from the negations of the eighteenth century was not philosophy or learning, but, rather, the tides of spiritual revival that swept over Britain and other lands, as a result of the Wesleyan revival. The preaching of that movement was eminently biblical. The Bible

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was the one authority for the preacher's message, and in the wake of that God-inspired movement a new life was breathed into society and a new day dawned upon the world. Evangelism won the victory over indifference and unbelief, and it is to evangelism we must look for still greater victories in the days that lie just ahead.

The preacher must be a man of prayer. This is his strong fortress. By it he can break down the materialistic spirit, overcome the prevailing critical temper, and lead his people into the most definite kind of sacrificial service. Prayer is the secret of the expanding life. The more prayerful the preacher is, the more powerful he will be in his preaching and the more effective he will be in personal work. His whole life must be a prayer, and if it is not, his preaching will reveal the fact. Without exception the successful soul-winner is a man of prayer. He knows what it means to agonize for the conversion of

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definite men and women. Jesus "offered up prayers and supplications with strong crying and tears," and Paul said, "I would have you know how greatly I agonize for you." The Saviour prayed "with strong crying and tears," and Paul, the apostle, "agonized" in intercession. "True intercession," says Jowett, "is a sacrifice, a bleeding sacrifice, a perpetuation of Calvary, a 'filling up' of the sufferings of Christ."

Charles G. Finney knew the meaning and importance of intercessory prayer, for he is said to have asked his host on one occasion to permit him to sleep in the barn rather than in a comfortable bed. The request being granted, he was seen to climb up into the haymow, where he spent the night in prayer for the blessing of God upon the services he was to begin the next day.

When Dwight L. Moody was conducting those great meetings in the

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Hippodrome in New York, he could scarcely wait until the service was dismissed because of his eagerness to pray with individuals in the inquiry room.

That great soul-winner George Macgregor stated that there was probably not an hour of any day the last years of his life when a passion for souls did not present itself consciously and consumingly to his heart.

When we think of these prayer-warriors, and how intercessory prayer bulked so large in their lives, we discover the more readily the weakness of our efforts to bring men and women to a saving knowledge of Jesus Christ. Do we really know what it means to "agonize" as did the apostle Paul for the salvation of men? If we know nothing of this experience, neither shall we know the joy of soul-winning.

As the church faces the conditions of this new day, what is to be the outstanding characteristic of her message? If she is true, her message will be, "For

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God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and her ministers will be flaming heralds of the divine truth.

The following letter was received by Bishop W. F. McDowell from a friend serving as a chaplain somewhere in France, and states at once the problem and the task before us in the new day of reconstruction:

"My fourteen-year-old son in selecting a Christmas gift for me chose your Yale Lectures. The very virtue of them makes them painful reading here where almost every sight and sound bears witness to the bitter estrangement of man from man.

"But even more terrible than this estrangement is the fact that it hardly enters into the minds of the millions of soldiers here high and low that the root of it all lies in man's estrangement from God. And the matter looks worse still

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when we ask why they do not think of this. It is the whole business of the church to bring men to see the importance of reconciliation with God. Why has the church not done it?

“The equipment with which the church fits men out is being put to the test here in France. I have had contact with a good many trained under highly favorable circumstances in our Protestant churches. I would not say that their lives are not profoundly influenced by their training, but if reconciliation with God as a conscious experience is to be accepted as the test of that training, it has proved very deficient. What strikes one is the serious lack of any clear and definite religious conceptions in the minds of these young men that are powerful enough to create any sense of loyalty to Christ and the church or to produce any adequate appreciation of the importance of these things.

“Why has the church failed in this?

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How is the failure to be corrected? Our pastors are busy with frantic efforts to get people in the church, whether they are well trained or not, in order to satisfy the demands which laymen make for a showing. The churches are busy with raising great funds for endowments, the Young Men's Christian Association, the Red Cross, and other objects, and dangerously honoring rich people as a part of the process. We are busy with programs, but down at the root of it all we are not making reconciliation with God a real thing to the children in our Sunday schools and the congregations in our churches. A harking back to the methods of the past will not do. What are we to do? It is absolutely necessary that the German ambitions be curbed at whatever cost. But that will not bring peace. Only reconciliation with God will do that. Only the church has the power to mediate that reconciliation. Will it?"

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May God help the ministry so to present Christ to men that they will be reconciled with God. This is the mission of the church. This is the preacher's high calling in Christ Jesus.

II

EVANGELISM AND YOUNG PEOPLE

II

EVANGELISM AND YOUNG PEOPLE

It has been said that youth is "a wide, deep river, dividing childhood from manhood; a river which, like the river of death, must be crossed without bridge or boat; through which each soul must go; into whose turbid waters the child must descend alone, knowing well that beneath their flood his childhood will be buried to rise no more; a stream both broad and turbulent, not to be crossed in a day or a year; whose buoyant waters will indeed bear him up, but not without his efforts; whose currents will land him somewhere on the other shore, but, O, so far down stream, on the dusty plains of sordid, sinful manhood, far out of sight of those green

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hills of childhood that were so near to heaven."

This figure pictures to us that period of our own lives when we were between child and man. It was the period of restlessness and uncertainty. Nothing seemed to be fixed and stable. If our little craft was fastened to a mooring one day, it was caught by unexpected and irresistible currents the next and we were carried far downstream. We comprehended so little and yet we lived in a state of constant expectancy. We had our times of exhilaration and also those of humiliation and disappointment. We realized that we were caught in the great rush of life, eager to support ourselves and to be free from others' control, having visions of the long road that stretched out before us, although having no idea of what was at the other end.

Youth is an unexplored continent and few there be who can penetrate its jungles, follow its trails, and discover

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its secrets. We have come that way ourselves, and yet how easily we forget and how stupid we are. We all love children, but do we all love youth? This question can be answered more affirmatively to-day than ever before, for the church is beginning to know youth better than in former years, and to know youth is to love youth with a full heart. Earnest souls are studying the mind and spirit of youth to-day with a sympathy and zeal that are worthy of the highest commendation. The rise of young people's organizations within the church is bringing about a better understanding of the special problems and essential needs of the young people who are passing through the formative period of adolescence.

Youth is the character-forming period of life, and the character-forming processes go hand in hand with the transformation of the body of the child into that of a man. It requires not less than ten or twelve years for the physical

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processes to be completed, and while those processes are going on, the mind and spirit are being most powerfully affected. This development with girls is generally more rapid than with boys. This is the period when there is a noticeable independence of thought, a disposition to be argumentative, and when there is an emotional awakening.

In his book on Educational Evangelism, Charles E. McKinley says: "In the transformation of the child into the man there are three things to be done. We observe, accordingly, three acts in the drama of youth. They correspond also in a general way with the three periods of adolescence. The dramatic action of the first period centers in the youth's achievement of his personal freedom; in the second, in his discovery of life; in the third, in his incorporation, as a distinct individual, into the social body. The first step to a sympathetic understanding of youth is an intelligent acquaintance with the necessary

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dramatic action within the spirit by which these successive objects are attained."

What are the circumstances and methods through which and by which we are to arrive at the place of a sympathetic and intelligent understanding of youth? It will be readily admitted that the great problem is to bring the independent self-assertive will of youth to the place where it will be reconciled to the divine will. As the prodigal came to it by way of reconciliation with *his* father, so must youth by way of reconciliation with the heavenly Father.

The Catholic Church believes that this is accomplished by the Spirit at the time of baptism, administered by the priest. This church teaches that there is a sacramental grace bestowed in this rite, which when performed results in the regeneration of the individual. The reformed churches radically modified this view by placing the emphasis not so much upon the sacramental rite as upon

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the truth contained in the creed and catechism. Among Protestants this emphasis became general, and it was taught that the regeneration of the soul was brought about by the acceptance of the truth contained in the great series of confessions and catechisms.

The eighteenth century witnessed a radical departure from either of the above named points of emphasis. It was brought about by what is known as the Wesleyan revival. This movement placed supreme emphasis upon the office and work of the Holy Spirit, in convincing men of sin and in making real to them the things of Christ. Under this teaching men came to see that regeneration involved a complete change. It involved a change of one's sentiments, tastes, and desires. Old things passed away and all things became new. Under that teaching the affections and emotions were stirred, the awfulness of sin was revealed, and the deityship of Jesus Christ and his

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saving grace were magnified. This teaching marked the greatest revival period in history.

Of late years increasing emphasis has been placed by many upon what has come to be known as educational evangelism. Horace Bushnell, in his book on Christian Nurture, struck the keynote of this latest movement in evangelism. The chief point of emphasis in this movement may be expressed in these words—"Growth, not conversion." In other words, according to this theory, men are to become Christian by a process of growth rather than by the Holy Spirit moving upon their minds and hearts and leading them to repentance. Vast numbers of people have been misled by this attractive but nevertheless dangerous teaching. Of course no one will depreciate the value of hereditary influences, environment, ideals, atmosphere, spirit, etc., but we miss that which is the most vital thing, when we say that these are sufficient.

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Christian character does not necessarily follow being born in a Christian home. We all know those who were born of Christian parents but whose lives are anything but Christian. They had all the advantages of heredity, culture, and environment, and yet they are far removed in life and practice from the ideals of the Christian home in which they were born and reared.

So far as I have been able to discover, the theory of educational evangelism makes no provision for the work of the Holy Spirit in conversion. The glaring defect in all such teaching is that there is no place for a spiritual crisis. This I hold to be absolutely essential and positively biblical. It does not matter how favorable may have been the accident of birth, nor how morally clean and pure the life has been, every one must come to the place where he consciously and purposely turns away from the sin and evil of the world and accepts Jesus Christ as his personal

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Saviour. Modern Sunday school literature is frequently lame at this point. Too much of it lacks the positive note in matters relating to the supernatural. "Educational evangelism" is stressed again and again at the expense of definite and positive conversion.

In working among young people, the goal of all our efforts should be that of bringing about a spiritual crisis in their lives that will result in their acceptance of Jesus Christ as a personal Saviour. Everything is tested right here—faith, knowledge of the Bible, tact, temper, policy, plans, all that we are comes under the acid test at this point. Who has not longed to be able to bring young people to an immediate acceptance of Christ? Preachers, Sunday school teachers, Epworth Leaguers, and Christian workers in general have earnestly prayed that they be given that power by which they could become successful in persuading others to surrender their lives to Christ. This leads

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to the question, what are the prime requisites for successful evangelistic work among young people?

First of all, the man who would seek to save others must know Christ to be *his* personal Saviour. In this matter there must be no sham. There is no class of persons anywhere in the world that more quickly detects the false note than young people. If it is in the sermon, they will find it out. If it is in the life of the Sunday school teacher, they are not slow in discovering it. If a man's life does not support his profession, then any attempts he may make to win them to Christ will fail. When young people find out that the person who is interesting himself in their spiritual welfare is living a consistent Christian life they will usually give him a listening ear. Absolute sincerity and an absence of all that savors of artificiality is the demand made upon Christians by the youth of to-day.

In the second place, Christian

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workers must gain the confidence of those whom they would win for Christ. This is not always an easy thing to do. God has blessed some with a personality that is unusually attractive. It is not so difficult for them to get close to young people. They are eagerly sought by the young, and are not in conversation very long with them before they have secured their confidence to an unusual degree. This confidential relation once established sweeps out of the way many obstacles that would bulk large under other conditions. Young people know who are really their friends. Their difficulties, temptations, and sorrows are very real to them, and when they find some one who sympathizes with them, some one who really knows, they will take the short cut in order to unburden their hearts to one who is a friend. Not all will be equally successful, but it is the sacred duty of every follower of Christ to leave nothing undone in the develop-

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ment of his own personality so that young people will be attracted to Christ through him. Then when we have done all that we can do, God will do what we cannot do, and we will stand amazed at the results of our own efforts.

The Sunday school and the Epworth League offer unparalleled opportunities for reaching the young life of the church. These are practically the only organizations within the church that can carry out a plan of continuous evangelism. Be it said to the credit of both of these organizations that they are doing a greater evangelistic work to-day than ever before in their history. When a pastor I planned with the Sunday School Board of my church for Decision Day months in advance. This involved many conferences with the officers, teachers, and parents, but when Decision Day came, the appeal was followed by a rich harvest chiefly of young people, who were at once assigned to preparatory classes under the direction

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of the pastor. The Epworth League, never stronger or more efficient than it is to-day, is doing a work among the young people of Methodism that augurs great things for the future of the church. Dr. Charles E. Guthrie, general secretary of the Epworth League of the Methodist Episcopal Church, has well said: "The universal feature of young life is not study, although for many reasons we could wish it were; nor is worship, important as that must be admitted to be. The universal feature of young life is *comradeship*. This has been recognized and made fundamental in the young people's movement known as the Epworth League—so that the movement which has had such phenomenal development for a generation is nothing more than the strategy of the church capitalizing the comradeship of youth for the service of Christ."

This is what the Epworth League institutes of the Methodist Episcopal

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Church are doing for the youth of Methodism. To these institutes come young people paying their own expenses and entering enthusiastically upon a week of intensive training for better service and for leadership in the local chapters and home churches. During the institute week these young people not only face but diligently study "the whole program, for the whole church, for the whole world." Under the inspiration of the fine Christian comradeship of the institutes large numbers of the most promising youth of Methodism find Christ as a personal Saviour and discover that God has a special work for them to do.

The third requisite is to "follow up" faithfully the work that has been begun. In this respect the church has too often failed. We have all known of great revivals of religion that gave promise of great things for the Kingdom. But six months after the revival was over there was very little to show

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for it. The work accomplished was thorough enough, but there was no follow-up plan. No business house would be guilty of such neglect in the care of new customers. With what painstaking care the new prospects are followed up! What interest is manifested and what courtesy is extended to those whom it is hoped will become regular patrons! It is even more essential that new converts shall be followed up and encouraged and advised. The Epworth League for years was weak at this point. Large numbers of life decisions and conversions were reported each year by those having in charge the institutes, but the church had comparatively little to show for it. All this is being changed now, for the League is developing a life-service department with carefully trained young people as life-service secretaries, whose whole time is being given in the interest of those who have heard the call of God to some special form of Christian serv-

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ice. Follow-up work that is carefully planned and patiently pursued will bring a rich reward. Our failure to follow up some preliminary endeavor may mean complete failure so far as some soul is concerned. A young man who attended the church I served as pastor was a university student who stood well among his fellows. Soon after making his acquaintance I had the good fortune of gaining his friendship. When I first met him he said with considerable assurance, "I tried out religion once and don't think there is much in it." To become a lawyer was the goal of his ambitions. I made up my mind I would win him for Christ if such a thing were possible. For two years I lost no opportunity of showing a personal interest in him. I literally laid siege to that young man's life, and to my great joy he came forward at the close of a preaching service one Sunday morning and said in a calm but definite fashion: "I have made the decision to-

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day. I am ready to unite with the Church.” The two years of quest for the salvation of that young man were worth while, and though he did not become a lawyer, he did go into journalism, and the last I heard of him he was the assistant editor of a daily paper in one of the greatest cities of this country. It pays to “follow up” and it pays to hold on.

In addition to following up preliminary endeavor, every effort should be made to tie up the new convert to some kind of Christian service. After impression must come expression. This is not always an easy task, but until young Christians are related in some vital way to the activities of the church or to some kind of Christian service, we cannot avoid the conviction they are in grave danger of losing their hold on the Christian life altogether.

In dealing with young people and their religious life it is neither right nor fair that the same type of religious ex-

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perience shall be expected of them that is to be found in persons of mature life and experience. If it takes ten years for nature to transform the body of a boy into that of a man, we should be very patient with the seemingly slow progress of our young people in moral and spiritual development. This does not mean, however, that the religious experiences of youth are not as clear and distinct as are those of later life. They are undoubtedly just as clear and just as real, but they are the experiences of youth and not those of old age. Many young people in their late teens have become discouraged in their religious life because some well-meaning but unwise grown-up has criticized them unkindly and demanded an expression of their sincerity which was utterly unreasonable from the standpoint of youth. Nothing is more easily marred than young life, and every one who seeks to win young people to Christ should bear this fact constantly in mind.

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To be successful here requires all the graces of Christian character.

Thus far in the discussion there has been no mention of the place of the Bible in the work of evangelization among young people. It need scarcely be said that the personal worker must know his Bible. He cannot know it too well, and he cannot read it too often. Its soul-saving truths must become a part of himself and, like an expert workman who is thoroughly familiar with his tools, he must be able to place his hand upon those portions of the Scripture that will serve his immediate need. The use of the Bible should not have the appearance of professionalism. Some schools of evangelism urge an immediate use of the printed page in dealing with all classes of persons. The Bible is produced at once, a portion of Scripture selected and the finger is placed upon it, with the request that the person read it for himself. The wisdom of this method is very doubtful,

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and unless great discrimination is used it may do more harm than good. As a rule, the person who is not yet a confessed follower of Christ is not very much interested in what the Bible says, and at the start his attitude may be utterly disinterested, or even antagonistic. Of course there will be exceptions, but the first thing to do is to find a meeting ground of common interest and from that point lead the unbeliever on to the place where he accepts Christ as Saviour. The approach must be free from any preacher tone and it must be in the language and accent of the present day. The work is not completed, however, until the newly confessed follower of Christ discovers that the Bible is the inspired Word of God, *the* Book of Life, the guide to the way of truth. It then becomes the duty of the Christian worker, and it is also the duty of the church, to so interpret the Scripture as the Book of Life that young people will realize that it is of

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vital importance that their lives be linked up with its teachings and precepts.

The youth time of life is at once the most fascinating and dangerous. If our young people slip out of their teens into manhood and womanhood without having acknowledged Christ as their Saviour, the task of ever winning them to the Christian life is increased four-fold.

It was in my late teens that I experienced conversion. My mother was an invalid during the last nineteen or twenty years of her life, and during all that time scarcely knew what it was to draw a breath without a pain. I had formed the friendship of two or three boys who were reckless in their eagerness to have a "good time." We had agreed to attend an amusement park which was nothing but a German beer garden. While on the way I was seized with a conviction that if I carried out the plan it might mean my ruin. Sud-

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denly and quite abruptly I excused myself from my friends and remarked that instead of going with them I had decided to go to church. They thought I was perpetrating a joke, but for me it was serious business. I went at once to the church our family attended, the Sumner Avenue Church, Brooklyn, New York. A series of revival meetings were in progress, and one of my sisters was at the piano and another was in the choir. The pastor was conducting the meeting, and when the invitation was extended for all who desired to find Christ to come forward and kneel at the altar of prayer, I came forward at once. It was there I had a bitter experience due to the well-meaning but misdirected efforts of the pastor, who kneeled at my side and calling me by my given name, said: "What are you here for? Your parents and your family are Christian people. Why have you come here? What do you want?" It both discouraged and

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angered me. He should have known that my young heart was breaking. I replied, "Please leave me alone." But no relief came, and I went home, said nothing to my mother of what had taken place, and retired for the night. When my mother learned that I had been to the altar she was too wise to force any conversation regarding the matter, but as she told me afterward, she was in constant prayer all that night and the next day. The next night I again went to the altar, but again found no relief. I said to mother that night, "Well, it's no use. I am going to give it up," and she replied, "My dear boy, hold on." The third night I went to the altar and still no relief came. I hastened home from the church, fully intending to put forth no more effort. Mother was waiting for my return. It was always her custom to remain awake until she knew I was home, but on this occasion she was sitting in her old armchair. Poor soul, she was such a sufferer! Rheu-

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matism had played havoc with her body. Her limbs and feet and hands were so swollen and distorted. She said as I entered her room, "Well, how did you get along?" I replied there was no use trying and that I would have to give it up. "No," she said, "don't give up. Let's pray about it." She had been so long an invalid that I could not recall the last time I had seen her kneel in prayer. But on this occasion she did kneel, and with her hand upon my head as I kneeled at her side, she prayed as only mother could pray. It was then that I found the Lord. My heart melted, and I realized that God, for Christ's sake, had forgiven my sins. The fact of my conversion I have never doubted from that time to this. That was the most critical period of my life and but for that experience I might have lost the way.

May the Church of Christ not fail in her ministry to the youth of this new day!

III

**EVANGELISM IN CHURCH
MUSIC**

III

EVANGELISM IN CHURCH MUSIC

THE purpose of this lecture is not to trace the history of the development of sacred music from the Hebrew temple with its choir and its psalms, from the synagogues and the early Christian fraternities, with their cantillation and choral antiphony, down to the generally accepted customs of modern Christianity, but is, rather, to call attention to the character and purpose of sacred music in modern Christian worship.

There have been two widely different conceptions of sacred music as represented by the Roman Catholic and Protestant churches. In the former the church decides what belongs

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to the essence of divine worship. According to this conception, church music is liturgical song as appointed by the church and such artistic song as has been carefully examined and admitted for use in divine worship. This was expressed very definitely by the decree of the Congregation of Rites of April 23 and 26, 1883. According to this decree, "only that form of Gregorian song was to be regarded as authentic and regular, which in virtue of the provisions of the Council of Trent has been approved and confirmed by His Holiness Pope Leo XIII, as likewise by the Congregation of Sacred Rites, conformably to the edition prepared at Regensburg, as the one used by the Roman Church."

This decree, however, was reversed by Pius X shortly after his accession to the papal throne. He threw the weight of his authority in favor of the school of Solesmes, with the result that the monopoly of the Regensburg edi-

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tors came suddenly to an end. The latter decree did not exclude modern music from use in church services, but the restrictions and limitations placed upon it required that it be religious and ecclesiastical in character.

According to the Protestant conception, sacred music is one of the essentials to divine service. It aids in the proclamation of the gospel, creates an atmosphere of worship, fosters prayer, and expresses emotions that strive in vain for words. Evangelical worship is essentially a congregational act, and implies that the congregation shall take part in the same.

All great revivals of religion have resulted in an outbreak of joy which could only be expressed in song. This was true of the revival under Francis of Assisi. His followers were called "Joculatores Domini," that is, "God's jongleurs." They went up and down the valleys of Italy singing their songs, the most famous of which was the song

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written by Francis himself entitled "Canticle of the Sun." This song was declared by Renan to be "the most perfect utterance of modern religious sentiment and showing how closely the heart of Francis was wedded to nature and to God."

The Reformation gave to hymn-singing an impetus that continues to this day. The revival under Luther was characterized by an outburst of song. Because of the reformation of public worship there was a demand on the part of the people for a simpler form in which they might engage.

Concerning the translations of hymns and chants which Luther made, as well as the hymns he himself composed, the Rev. James Burns has well said: "These hymns bear the same popular note as his translations of Scripture. They are full of evangelical faith, full of fervor, and couched in language which goes straight to the heart of the people. His great hymn 'Ein' feste

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Burg ist unser Gott,' with its inspiring tune, also written by himself, Heine has called 'The Marseillaise of the Reformation.' It at once caught the popular ear, and sweeping over Germany, was sung by tens of thousands whose hearts had been liberated by the evangelical message, and who found in this noble hymn an outlet for their joy. His other hymn also, 'Nun freut euch lieben Christen gemein,' which expresses his own Christian experience, and gives expression also to the joyous liberty which the message of the gospel brings, became immensely popular. 'Through this one hymn of Luther's,' says Heshusius, 'many hundreds of Christians have been brought to the true faith, who before could not endure the name of Luther.' These hymns undoubtedly did much to awaken in dormant hearts a new desire for spiritual things; they created new emotions; they brought into common life an intimate acquaintance with some of the most tender and

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affecting thoughts of God; they brought religion down to live with people in their common tasks, to cheer them in their hours of drudgery, console them in their hours of loss, and to their troubled and burdened hearts gave solace and ease. Instead of being regarded as something distant and mysterious, religion became to tens of thousands something intimate and precious; Christ had come down from the clouds in which he had been hidden, and now tabernacled amongst them."

The Wesleyan revival turned loose vast spiritual energies, and wherever John and Charles Wesley and Whitefield went the common people heard them gladly. This movement also gave great impetus to hymn-singing. John Wesley was for days seeking for peace and assurance. He says he was following the instructions given him by Peter Böhler, a man who had come under the influence of Count Zinzendorf, and who was then giving ad-

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dresses in London to small companies of men and women.

As told by Wesley, the instructions which Böhler gave were that he could find peace by (1) "absolutely renouncing all dependence, in whole or in part, upon my own works of righteousness, on which I had really grounded my hope of salvation, though I knew it not, from my youth up; (2) by adding to the constant use of all the other means of grace continued prayer for this very thing; justifying, saving faith; a fuller reliance on the blood of Christ shed for me; a trust in him as my sole justification, sanctification, and redemption." Despite all these efforts he says he still remained in a state of "strange indifference, dullness, and coldness, and a constant sense of failure." But that great day, May 24, 1738, finally came for him, when at five o'clock in the morning he opened his Bible and read, "There are given unto us exceeding great and precious promises that we

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should be partakers of the divine nature." A little later he again opened his Bible and read, "Thou art not far from the kingdom of God." All that day he seemed to live in a state of great expectation and toward evening he says, "I went very unwillingly to the Society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine while he was describing the change wrought by God in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death. I began to pray with all my might for those who had in a more special manner despitefully used me and persecuted me. I then testified openly to all there what I now first felt in my heart." But he then goes on to say: "It was not long before the enemy

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suggested, 'This cannot be faith; for where is thy joy?' Then was I taught that peace and victory over sin are essential to faith in the Captain of our salvation; but that, as to the transports of joy that usually attend the beginning of it, especially in those who have mourned deeply, God sometimes giveth, sometimes withholdeth, them according to the counsels of his own will."

Wesley and his friends then hastened to carry the glad tidings to his brother Charles, who was at that time ill in bed. Charles says: "Toward ten my brother was brought in triumph by a troop of our friends and declared, 'I believe.' We sang a hymn with great joy and parted in prayer."

The hymn which in all probability was sung was the one composed by Charles Wesley at the time of his own conversion and was in reality the first hymn of the new movement.

The hymn that struck the keynote of

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the Wesleyan Revival was written by Charles Wesley, and is said to have been sung by Jesse Lee under the Old Elm on Boston Common in 1790 when he came to New England for the purpose of introducing Methodism:

“Come, sinners, to the Gospel feast,
Let every soul be Jesus’ guest:
Ye need not one be left behind,
For God hath bidden all mankind.”

Charles Wesley has undoubtedly made a richer contribution to the hymnology of the Christian Church than any other hymn-writer. Up to the time of his conversion he wrote very few hymns, but after that great event he gave expression to his new-found joy by writing hymns. His biographers say that he wrote not less than six thousand five hundred hymns that express in a very remarkable manner not only his earnestness and zeal, but also his intense love for Christ his Saviour. One sixth of all the hymns of the Methodist

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Hymnal were written by this great hymn-writer, while there are very few, if any, of the hymnals or song books used by other denominations that do not include in their list one or more of his hymns.

More attention should be given to the use of great hymns in public worship. Unquestionably they are among the most powerful agencies at our command for the development of the religious sentiment of our people. The best of them, from the standpoint of theology, poetry, form, and imagery, are exquisitely beautiful and help to bring certain phases of the truth to the hearts of the people in a way in which nothing else can. The great hymns of the church have been born out of some of the richest spiritual experiences of the race. They reveal qualities of religious fervor that can be explained on no other ground than that of divine inspiration.

In the Psalter published by Dr. Isaac

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Watts, probably the greatest hymn was:

“O, God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!”

The world will not quickly forget or fail to use his inspiring hymn, “Joy to the world! the Lord is come.” It would be of great benefit to Christian people if in these days of strife and disorder, when the nations of the world are struggling for a readjustment and feeling their way toward a new appraisal of human values, the last verse of this great hymn could be sung frequently:

“He rules the world with truth and grace
And makes the nations prove
The glories of his righteousness,
And wonders of his love.”

But of all the hymns written by Dr. Watts, the one that is cherished most dearly by Christian people everywhere is:

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“When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.”

The hymns of Philip Doddridge have a permanent place in the religious experiences of Christian people. His hymns exalt the joy and privilege of service:

“My gracious Lord, I own thy right
To every service I can pay,
And call it my supreme delight
To hear thy dictates, and obey.

“What is my being but for thee,
Its sure support, its noblest end?
'Tis my delight thy face to see,
And serve the cause of such a Friend.

“His work my hoary age shall bless,
When youthful vigor is no more;
And my last hour of life confess
His dying love, his saving power.”

He did not shrink from the work and service which he believed God wanted him to do. It was his highest

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joy to serve, and service for him was no hardship.

“How gentle God’s commands!

How kind his precepts are!

Come, cast your burdens on the Lord,

And trust his constant care.

“His goodness stands approved,

Unchanged from day to day.

I’ll drop my burden at his feet,

And bear a song away.”

John Newton has enriched the world by his hymns. He had rather a checkered career. His mother was a devout Christian whose one great desire was that her boy might become a minister. But she died when John was a mere child, and at eleven he went to sea. He became wild and reckless and ultimately plunged into infidelity. When about eighteen a press-gang seized him and placed him on the Harwich man-of-war. He became midshipman, but deserted the ship one night while she lay in Plymouth Harbor. He

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was caught and treated with such severity that he was glad to be exchanged to a merchantman. The years that followed were years of dissipation. The vessel visited Africa, and while there he left it and hired himself out to a slave-trader. During all his wild career he never lost his craving for education. On a voyage back to England he began to read Thomas à Kempis. The thought came to him, "What if these things should be true?" That very night there was a fearful storm and the lives of all on board were imperiled. Newton was profoundly convicted of sin. He says, "I began to pray. I could not utter the prayer of faith. I could not draw near to a reconciled God and call him Father. My prayer was like the cry of the raven, which yet the Lord does not disdain to hear." He studied the New Testament and was particularly impressed with the parable of the prodigal son. When he arrived at England he was a changed

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man. Later he became a minister in the Established Church. After a lapse of thirty years the prayer of his mother was answered. No wonder then that grace became his favorite theme.

He thus describes his conversion:

“In evil long I took delight,
Unawed by shame or fear,
Till a new object struck my sight
And stopped my wild career.

“I saw One hanging on a tree,
In agonies and blood,
Who fixed his languid eyes on me,
As near his cross I stood.

“Thus, while his death my sin displays
In all its blackest hue,
Such is the mystery of grace,
It seals my pardon, too.”

When we think of the sinful life he had lived, of the depths to which he had sunk, and then of his wonderful conversion, we are inspired though not surprised to hear him sing:

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“Amazing grace! How sweet the sound,
That saved a wretch like me!

I once was lost, but now am found,
Was blind, but now I see.

“’Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed!

“Through many dangers, toils, and snares
I have already come;
’Tis grace hath brought me safe thus far,
And grace will lead me home.”

The hymns just referred to illustrate the fact that the great hymns of the church root back into some of the richest experiences of which we have any knowledge.

For many years the kingdom of God has suffered violence at the hands of mercenary people who have flooded the market with cheap and unworthy so-called “gospel hymns.” Christian people should be brought back to an appreciation of those hymns that have in them real merit. Many preachers have

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allowed themselves to be imposed upon by cheap evangelists, who invariably force upon them and their believing people their own songbooks. It would not be fair to say that none of the modern gospel songbooks are of any real value. Nevertheless, it is a fact that the songbooks of most evangelists are short-lived and that many of the songs used in some evangelistic campaigns are a travesty on religion. The mercenary motives of evangelists are to be seen in the refusal of so many to conduct revival meetings unless they can have the privilege of selling their own books. The income from this source alone frequently is more than the church pays the evangelist for his services.

It is a great mistake for preachers to think revival meetings, prayer meetings, and Sunday night services cannot be successfully conducted unless popular gospel songs are used. For many years, I used nothing but the hymnal in all the services of the church. A

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study of the hymns and the circumstances under which they were written was not only an inspiration to myself, but I soon found that the people became more interested when they knew their history, and soon they preferred them to the cheap modern gospel songs. Of course people will not take an interest in the use of the great hymns if the preacher is not interested. Not enough time and thought are expended by preachers upon their plan of action in the use of hymns. Their selections are made at random and not infrequently there occur long awkward pauses in services while the leader is endeavoring to find "some familiar hymn." This should not be. The hymns should always be selected before the service begins and with the greatest care. In the less formal meetings, such as the Sunday night service, the midweek prayer service, and the revival meeting, a brief reference to the author of the hymn and some telling incident

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in connection with its origin and use will cause the people to sing with new spirit and meaning. In the last church I served as pastor it was my privilege to conduct a series of revival services that resulted in the conversion of many people. The Church Hymnal was used exclusively. One feature of each service, which I shall always believe had much to do with the gracious results, was the use of Charles Wesley's great hymn written, it is supposed, at the time of his conversion. Undoubtedly, it is a description of his own experience:

"And can it be that I should gain
An interest in the Saviour's blood?
Died he for me, who caused his pain?
For me, who him to death pursued?
Amazing love! how can it be
That thou, my Lord, shouldst die for me?

" 'Tis mystery all! the Immortal dies!
Who can explore his strange design?
In vain the first-born seraph tries
To sound the depths of love divine;

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'Tis mercy all ! let earth adore :
Let angel minds inquire no more.

“He left his Father’s throne above,
So free, so infinite his grace !
Emptied himself of all but love,
And bled for Adam’s helpless race ;
'Tis mercy all, immense and free,
For, O, my God, it found out me !

“Long my imprisoned spirit lay,
Fast bound in sin and nature’s night ;
Thine eye diffused a quickening ray,
I woke, the dungeon flamed with light :
My chains fell off, my heart was free,
I rose, went forth, and followed thee.

“No condemnation now I dread,
Jesus, with all in him, is mine ;
Alive in him, my living Head,
And clothed in righteousness divine,
Bold I approach the eternal throne,
And claim the crown, through Christ, my
own.”

This great hymn, in some respects
Charles Wesley’s greatest hymn, was
used throughout the entire series of

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special meetings, immediately before the sermon. It became a great favorite with the people and is remembered by them to this day.

As a rule, the most effective hymns that can be used when the appeal to the unsaved is being made are those having choruses that are calculated to stir the emotions and bring the undecided to immediate decision. Some hymns have been honored of God in this respect and have become interwoven in the experiences of vast numbers of people. Who is there whose heart is not stirred profoundly when he hears a congregation of earnest devoted Christian people sing—

“Come every soul by sin oppressed,
There’s mercy with the Lord”—

“Only trust him, only trust him,
Only trust him now:
He will save you, he will save you,
He will save you now.”

“Pass me not, O gentle Saviour,”

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with its wonderful chorus—

“Saviour, Saviour, hear my humble cry,
While on others thou art calling,
Do not pass me by.”

Or, yet again—

“I am coming to the cross,
I am poor, and weak and blind,

with *its* chorus—

“I am trusting, Lord, in thee,
Blest Lamb of Calvary;
Humbly at thy cross I bow,
Save me, Jesus, save me now.”

The contrast between such hymns as these and many of the modern so-called revival hymns is very great.

The choir and the organist occupy positions of great importance and can aid the pastor in his work or be the cause of much anguish and sorrow. Too much emphasis cannot be placed upon the importance of the organist being a Christian man or woman. The same is true of the choir leader and of mem-

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bers of the choir. That it is nothing short of mockery to have persons in these important positions who are not Christians is too obvious to require argument or exposition. All the music of the church should be under the control of the pastor. I know this is a delicate question, and that the music department of the church is often spoken of as the war department, but it is nevertheless true that the person upon whom rests the responsibility for the success of all the services of the church should not be hampered in his work. Authority must reside in some one, and that some one should be the pastor. Having said this, there must not be left unsaid this other statement, namely, that the greatest sympathy should exist between the pastor and the organist, or choir leader and the singers of the choir. In many churches the function of the choir should be emphasized more than it is. In fulfilling its mission the choir renders a service of

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the greatest importance. One of the glaring defects, however, in the service rendered by most choirs is the expressionless and careless manner in which they sing the hymns. No less attention should be given to the rendering of anthems and the great musical productions of the masters, but more attention should be paid to the singing of hymns. It is frequently the case that choirs will spend almost an entire evening in rehearsing an anthem that is to be rendered the following Sunday, but will not sing more than one stanza of the hymns that have been chosen by the pastor and which bear directly upon the message he is to give the people. This is a grave mistake. Every hymn has a message and it is the high duty and privilege of those who lead the congregation in holy song to so interpret the hymns so that the people will catch their message. By his own understanding and appreciation of hymns the pastor will be careful to select those that

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will make a real contribution to worship of the hour.

Sometimes pastors suffer from what may be called choir-tyranny. Leaders of choirs now and then arrogate to themselves rights and privileges which do not belong to them. By their unfriendly attitude toward the pastor they prejudice the members of the choir against him. Soon there is a manifest spirit of unwillingness to cooperate with the pastor in his plans, and the result is very far-reaching. Like the minister, the choir is to lead the congregation in worship, and exists for that one purpose. When there is lack of harmony between the pastor and the choir, neither can render the most efficient service and the possibilities of evangelism are greatly diminished, if not rendered impossible. No people in the world are more susceptible to kindness and respectful consideration, to an intelligent, judicious, and sympathetic policy than are church organists,

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choir leaders, and singers. Where these are Christian people and there exists a spirit of sympathy and cooperation between them and the pastor there are possibilities for evangelism beyond our power to reckon. Such a combination makes possible an appeal to the unsaved through song that is well-nigh irresistible.

The great hymns of the church not only make their appeal to the unconverted. We all cherish certain hymns because they remind us of some tender experience relating to our lives or to those whom we "have loved long since and lost awhile." They come to us in the great crises of life. They brighten our hope, strengthen our faith, and soothe the hurt of a broken heart.

My own dear mother as she lay upon her dying bed, after many years of the severest suffering and invalidhood, fell into a very sound sleep. It was only a night or two before her outgoing. My father was keeping his faithful vigil,

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when suddenly he heard a familiar voice singing,

“O Thou, in whose presence my soul takes
delight,

On whom in affliction I call,

My comfort by day, and my song in the
night,

My hope, my salvation, my all!”

It was my mother's voice singing in a marvelously clear tone the hymn that had been a favorite with her all her life. Though asleep she sang every verse clear through to the end. Other members of the family were awakened by it and listened in breathless silence, for it was like the song of an angel. She did not waken for some time after she had ceased singing, and when told of what had taken place she was not surprised, for the hymns of the church had been such a comfort to her throughout her entire life.

It brought to mind the words of David, “I call to remembrance my song

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in the night." I would not part with the memory I cherish of that hymn for the wealth of the world. Some things are more precious than gold.

The more general use of the great hymns would enrich the life of the church and train the present generation to an appreciation of that kind of sacred song which has been the glory of the church throughout all her history.

IV
EVANGELISM IN SOCIAL
SERVICE

IV

EVANGELISM IN SOCIAL SERVICE

THE Old Testament is pervaded with a vivid sense of the nation as a living being. Israel is addressed in a most personal manner and is invited, warned, punished, and rewarded by Jehovah. The Jew regarded his nation as chosen of God, called out of Egypt, led through the devious wilderness wanderings, and the heir of all the promises. It is from the Hebrews that we have received our ethical and religious conceptions, and these were based upon the family. God was thought of as a Father, men as his children, and the natural result was an organized social life, the nation being its highest expression.

Social service, as the term is under-

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stood to-day, is scarcely to be found in the Old Testament. There was social unrest. Law and prophecy burned with a demand for social justice. There were laws dealing with practically every human relationship, and for centuries the prophets of Israel thundered against all manner of social wrongs. More than one prophet's voice cried out against that form of religious worship that divorced itself from human or social service.

Elijah, Isaiah, and other prophets blazed with indignation at national and social wrongs, and resented, at the risk of their own lives, the despotic methods of the rulers of their day. "Woe unto them," thundered Isaiah, "that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!" The prophets

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insisted that individual and national life must be built upon righteousness. They declared this to be the unalterable demand of the one true God, and that he would be satisfied with nothing else. They held up to scorn the idea that the nation could obtain divine pardon by a multiplication of sacrifices.

The words of Isaiah which are so frequently used by those preaching revival sermons, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," have no reference whatever to personal pardon, but, rather, to the abolition of social wrongs. The prophet is saying that only as a nation seeks the overthrow of social injustice and oppression can it gain the favor of God.

In the Old Testament this salvation of the individual is bound up with the moral character and destiny of his nation. Professor Walter Rauschenbusch says: "The religious ideal of

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Israel was the theocracy. But the theocracy meant the complete penetration of the national life by religious morality. It meant politics in the name of God. That line by which we have tacitly separated the domain of public affairs and the domain of Christian life was unknown to them. The prophets were not religious individualists. During the classical times of prophetism they always dealt with Israel and Judah as organic totalities. They conceived of their people as a gigantic personality which sinned as one and ought to repent as one. When they speak of their nation as a virgin, as a city, as a vine, they are attempting by these figures of speech to express this organic and corporate social life. In this respect they anticipated a modern conception which now underlies our scientific comprehension of social development and on which modern historical studies are based. . . . It was only when the national life of Israel was crushed by for-

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eign invaders that the prophets began to address themselves to the individual life and lost the large horizon of public life."

The keynote of the messages of the prophets finds expression in the words of Hosea which Jesus himself frequently quoted—"For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings."

Isaiah expresses the same thought when he says: "Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. . . . Wash you, make you clean; put away the evil of your doings from before mine eyes, cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

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The prophets struck at the very heart of wrong and injustice, threw themselves against the mockeries of mere ritualistic observance, and strenuously opposed the fallacy that religion and ethics can be separated.

Although social service was practically unknown in the Old Testament, the social ideal was not wanting.

Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." In Jesus Christ, we find not only the fulfillment of the predictions of the prophets but in Him there is the fullest and most perfect realization of their teaching.

"In the harmony of the two revelations," says Professor A. F. Kirkpatrick, "we shall hear the voice of God speaking to men, not the voices of men striving to express their aspirations after God. The prophecies are not human ideals, but divine ideas."

Not merely prophecy, but Old Testa-

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ment law as well, throbs and beats with a demand for social justice. If Jesus "came not to destroy but to fulfill," it is unthinkable that he could have no social ideal. What, then, was the social ideal of Jesus?

At the very outset it should be affirmed that Jesus Christ was in the most profound sense of the term the climax of God's revelation to this world. His supreme purpose was to reveal the Fatherhood of God and to lead men back to a glad submission to his will, and to inspire them with a holy desire for sacrificial service as the master motive of their lives. He was not merely a teacher or a prophet. He was not a social reformer. We find the ideal of Jesus in the ultimate aim of his life. It is absolutely unfair to take here and there a quotation from the sayings of our Lord and by that means prove that he is above and beyond all things a social reformer. Should any future historian write a biography of

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President Woodrow Wilson and attempt to defend the proposition that he was above all things else a war President, he would be guilty of an inexcusable misrepresentation of the man. That he has had a large and worthy part in the war of nations, will of course be admitted, and the statement defended, but who will be so bold as to declare that he was first and foremost a war President? Future generations will think of him as the man who would "make the world safe for democracy," who would "make the world a safe place to live in," who would lead the great American republic to marshal its resources of men and money, in order that Prussian militarism might be smitten dead and organized cruelty overthrown and forever destroyed. But they will also think of him as the peace President, whose chief aim and ambition found expression in an all-consuming desire for world peace.

He who exalts the social ministry of

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Jesus at the expense of his Messianic mission hurls insult into the face of a righteous and loving God, who sent "his only begotten Son" into this sin-stricken and lust-smitten world "to seek and to save the lost."

This statement is made mindful of the fact that a very large proportion of the teachings of Jesus deal with human relationships. He himself had personal and intimate contact with the life of his time. He did not withdraw himself from the world. He mingled with men so freely that his enemies called him "a gluttonous man and a wine-bibber." There were two outstanding words he frequently employed in giving his message. One was "Come" and the other was "Go." No one ever sought to *know* him as Lord and Master who did not go from his presence fired with a holy desire to make others acquainted with him. He mingled among men and sent out his disciples to do the same thing. As a proof of

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the fact that he did not shrink from coming in contact with people, it should be remembered that twenty-six of the recorded miracles of Christ were miracles of the healing of the body, while two others supplied bodily food. He was present at the wedding feast in Cana of Galilee and he dined in the home of the Pharisee.

The social ideal of Jesus is to be found in His doctrine of the kingdom of God, or the kingdom of heaven. He left to the world no definition of what he meant by the phrase. In the very beginning of his ministry Jesus declared that the kingdom of God was at hand. This was the message that was upon the lips of his disciples. He instructed them in every city to make the same declaration concerning the Kingdom. In his parables, he expounded the Kingdom and made plain the relation of men to it. His own personal relation to it is that of Founder. It is his kingdom as well as the Father's

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and he is Lord and King over it. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity." Not only is he Lord of the Kingdom, but he is also the vital germ of it. "It is through vital relation to him, as the synoptics and still more clearly the fourth Gospel emphasize—through reception of his Person and message, through faith in him, surrender to him, submission to his rule, keeping his commandments, which is synonymous with doing the will of the Father through union with him as the branches and the vine—that the Kingdom is constituted." The Kingdom as taught by Jesus is a spiritual kingdom. It is a principle working from within outward for the renewal and transformation of every department of our earthly life. The kingdom of God may be said to be the rule and reign of God's law and love in the hearts of men. "The kingdom of God cometh not with

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observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." The message of the Master was, therefore, not political, not economic, but spiritual. Wherever the kingdom of God is established in the hearts of men there is at once a new social order.

Furthermore, his message was personal. It had in it all the elements that make for a new social order, but his gospel was primarily an individual gospel. He desired to plant within men's hearts his message, knowing full well that if it became operative it would issue in a social order that would make "all things new." Most of his teaching had direct bearing upon the life of the individual. This is especially true of his parables and miracles. A study of his conversations with individuals reveals the same principle that lies at the very heart of his message. The cry of his heart was "Repent!" His one desire was that men should come back to

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God. It was not enough that they should have better clothing, better homes, higher wages—in a word, that the physical conditions of their lives be improved. These were of great importance. There was something, however, more fundamental in his message than any or all of these things, and that was that men everywhere should experience a change of mind and heart toward God. He said, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The Pharisees endeavored to trap him and to side-track him. They said, "Is it lawful to give tribute unto Cæsar or not? But Jesus perceived their wickedness and said, Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny. And he said unto them, Whose is this image and superscription? They said unto him, Cæsar's. Then saith he unto them, Render, therefore, unto Cæsar the things which are

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Cæsar's; and unto God the things that are God's."

But the Pharisees were not satisfied with this, and later in the day sent a lawyer who was intent on silencing Jesus as Jesus had silenced the Sadducees. His question was, "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

These two great laws are so related that the one is the logical outcome of the other. He who loves God with all his heart and with all his mind, will love his neighbor as himself. And whenever these two great laws operate in the minds and hearts of men you have the kingdom of God, and not until then can

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the petition in the model prayer, "Thy will be done in earth, as it is in heaven," be fully realized. Therefore, while Christ's message throbs and beats with social impulse, it is primarily spiritual.

As a result of the teachings of Jesus, pulsating with the social passion as they do, the early Christian Church soon gave heed to the social needs of the people. Bunson says: "These Christians belonged to no nation and to no state, but their fatherland in heaven was to them a reality, and the love of the brethren, in truth and not in words, made the Christian congregation the foreshadowing of a Christian commonwealth and model for all ages to come."

In his History of the Christian Church, Hurst says: "One of the first evidences of this fraternal sense is to be found in the help which was extended to the needy. The poor in Jerusalem, for whom Paul collected contributions from the Greek Christians in Asia Minor, were only the first to receive the

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benefit of this early tender sympathy of the strong for the weak. Beneficence became the law, and not the impulse of a generous hour, which entered into the whole life of the early church. No needy society was forgotten in its silent sorrow whether of mere poverty or unsparing persecution." In this they formed a striking contrast to the pagans about them. During a pestilence in North Africa, in the reign of Gallus, the Christians at Carthage distinguished themselves by their brotherly kindness and by their sacrificial service in the interests of others. The pagans deserted their sick and dying and refused to touch the bodies of the dead. Soon the streets were covered with bodies of victims of the scourge. In many instances avarice overcame their fear of death and the bodies of the dead were stripped of clothing and valuables. Cyprian in exhorting his church to look upon the desolating scourge as a trial of their faith said, "How necessary it

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is, my dear brethren, that this pestilence which appears among us, bringing with it death and destruction, should try men's souls—should show whether the healthy will take care of the sick; whether relations have a tender regard for each other; whether masters will take home their sick servants." He was not satisfied, however, with a mere statement, but went a step further, called his church together and addressed them in the following words: "If we do good only to our own, we do no more than the publicans and heathens. But if we are the children of God, who makes his sun rise and sends his rain on the just and on the unjust, who scatters his gifts and blessings not barely on his own, but even on those whose thoughts are far from him, we must show it by our actions, striving to be perfect, even as our Father in heaven is perfect, blessing those that curse us, and doing good to them that despitefully use us." As a result of his ap-

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peal to the church the members immediately divided the work among themselves. The rich gave of their substance, the poor contributed their labor; and in a short time, the bodies which filled the streets were buried and the city delivered from the danger of a universal infection.

One of the most concise, as well as one of the most complete, statements of the effect of the teachings of Jesus upon the social order is that given by Schaff: "Under the inspiring influence of Christ's teaching and example, the Christian Church asserted the individual rights of man; recognized the divine image in every rational being; taught the common creation, and the common redemption, and the destination of all for immortality and glory; raised the humble and lowly; comforted the prisoner and captive, the stranger and exile; proclaimed chastity, as a fundamental virtue, elevated woman to a dignity and equality with man; upheld

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the sanctity of the marriage tie; laid the foundations of the Christian family and home; moderated the evils and undermined the foundations of slavery; opposed polygamy and concubinage; denounced the exposure of children as murder; made relentless war on the bloody games of the arena and circus, on the shocking indecencies of the theater, and on cruelty, oppression, and vice; infused into a heartless and loveless world the spirit of love and brotherhood; transformed sinners into saints, frail women into heroines, and lit up the darkness of the tomb by the bright ray of unending bliss of heaven."

The teachings of Jesus have literally saturated literature, created new social ideals, influenced the education of statesmen and public leaders, and have dominated the social conscience throughout the world. The Christian Church has passed through many crises. She was compelled to determine what her attitude should be toward the

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Roman empire and the Greek philosophy. In the Middle Ages she had to face the question of her relation to those processes which were bringing to existence a new Europe. During the Renaissance she was confronted by the problem of the new learning. In the Reformation she struggled with the question of her relation to the new individualism in religion and politics, and in the period of revolutions, wrestled with the theories of natural rights and vested privileges. These were all great crises, but none were more vital to the well-being of the world than that through which she is now passing. The past twenty-five years have witnessed an earnest effort on the part of the church to recover the social impulse of her earliest days. Prior to this time she was in grave danger of losing her social vision. With changing social conditions, the church too frequently withdrew from the field and sought "a more favorable location." Instead of placing

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herself in a position whereby she could understand and sympathize with the masses, again and again the church moved away, leaving the community and its far-reaching interests to the mercy of street preachers and agitators, whose ideals were in direct antagonism to those for which the church stands.

The policy of moving the church away from the densely populated portions of the great cities, which, consciously or unconsciously, the church seems to have adopted, undoubtedly accounts, in part at least, for the appalling fact that out of the one hundred million who compose the population of the United States of America, no less than sixty million report themselves as having no connection whatever with any church, either Protestant or Roman Catholic.

For a quarter of a century, however, the church has been making a noble effort to live up to her earliest social ideals, adapted, of course, to the needs

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of the living present. It may safely be said that the dominant activity of modern Christianity is social. This is particularly true of Protestantism in Great Britain and America.

The social ministry of the church is a gracious one. Schools, hospitals, and homes for the aged have been erected and endowed. Nurses have been trained and have gone into the homes of the poor, ministering gladly and without charge in the name of the Lord Christ. The blind have been taught to read and the deaf to speak. Waifs of the city streets have been gathered into homes and provided with all the blessings of the more favored classes. The church has led in campaigns against the liquor traffic and has conducted moral reform movements that have put red-light districts out of business and reduced the possibility of graft in public officials to a minimum. It has organized social settlements and other philanthropic institutions of various kinds. To mention

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all the activities in which the church is engaged in carrying on her social ministry would require time and space to no purpose.

The Church of God must not be satisfied with alleviating physical suffering and in temporarily supplying the needs of the poor. Never before has she made as earnest an effort to discover the causes of misery, and suffering, and social discontent as she is making to-day. It is from this sympathetic standpoint that she is approaching the labor question.

The present-day church without some kind of a social program is a back number. Most ministers realize, or are coming to realize, that unless the church has some kind of a social program it will make but scant impression upon the community, and its influence will be more or less a negligible quantity.

In their eagerness to develop a social ministry for the church, large numbers of persons have unfortunately become

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extremists. They have conceived of the social movement as it is related to Christianity in a secular rather than in a spiritual sense. Their plans for social betterment are an end in themselves rather than a means to an end. The passion for the spiritual regeneration of men and women is noticeably absent. The personal note of appeal for men and women to surrender their lives to Jesus Christ as Lord and Saviour is never heard. I have listened eagerly and sympathetically to noted lecturers, who are known as social-service experts. They have shown a sympathetic grasp of their subject and have explained in very clear terms what they believe to be the cause of social discontent, but they have said nothing about the personal, divine Christ and his power to transform the lives of men. It is at this most vital point that they have failed.

In like manner attempts have been made to carry on church work purely from the standpoint of social service.

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In order to secure the attendance of large numbers of people methods have been adopted that have been anything but creditable to the Church of God. The passion has not been for souls, but for crowds. The entertainment feature not infrequently becomes so prominent that the church itself is transformed into an ecclesiastical vaudeville and the preaching of the gospel relegated to a place of secondary importance. Says Shailer Mathews: To make a church a religionless mixture of civil-service reform, debating societies, gymnasiums, suppers, concerts, stereopticon lectures, good advice, refined negro minstrel shows, and dramatic entertainments is to bring it into competition with the variety theater, and when the masses have to choose between that sort of church and its rival, if they have any sense left within their perplexed heads, they will choose the variety theater. That at least is performing its proper social function."

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What this old world needs most is a fresh realization of the fact that Jesus Christ is the divine Saviour from sin. Much is being said about the period of reconstruction. Some statesmen, publicists, and theologians are having much to say about the new religion that is to be after the war. That there will be new conditions, no informed person can doubt. The world will never be what it was prior to the year 1914. In a very real sense of the term "old things have passed away." The world has become a brotherhood. Race prejudice, though by no means dead, is being greatly modified. A common peril and a common purpose to be delivered from the common peril have brought many nations together in the bond of a common brotherhood. But the prophets of a new religion will find that the days of peace will hold no new religion, but that they will contain a purified Christianity. Already it has been clearly revealed that the soldier on the battle-

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field wants to know more about God. He is not concerned about ecclesiastical strife and denominational differences and time-worn platitudes. The hunger of his soul is expressed in the words of the dying soldier in the trench, who, a few seconds before he breathed his last, turned to a comrade and said, "What can you tell me about God, quick?"

"A student of world problems recently visited the battlefield in France and returned to say to his countrymen: 'Here in France among the soldiers a new and elemental conception of religion has developed. It has little creed, and certainly no sectarianism; ecclesiastics back home might be startled into something like awakeness could they but realize how little the things that bulk so large in their life mean to the soldier. These soldiers care nothing for the differences that divide Episcopalians and Methodists and Presbyterians and Baptists. They are interested in God, and whether or not he answers

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prayers, and the relation between him and the great considerations of righteousness for which the Allies stand. As for the shop talk of the churches, over here they confess that they never were in the habit of paying any attention to that.'

"Three words characterize the religion of the American soldier: simplicity, brotherhood, and service. Faith is stripped to the buff in the trenches. Nobody cares for any elaborate expression of belief. These men believe they are doing their bit for God when they help break the grip of the Hun upon the earth. They are convinced that the essential righteousness of our cause makes it God's cause. If we have much at stake in this war, God has more. Therefore, they are serving him when they go ahead in uncomplaining loyalty to do their part in winning the war. Fidelity to the task is the first expression of worship."

The nations of the world are giving

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to religion a larger place than they did before the outbreak of the war. That is especially true of America, Great Britain, and France.

These days of the reconstruction offer the church her greatest opportunity. In order to fulfill her mission she must have with the social vision and program that spiritual appeal which will present the living Christ as Lord and Master.

Preachers and churches must be ready for the millions of soldiers who will return to peaceful pursuits when peace is actually established. They will return with their new experiences and broadened and deepened conceptions of religion and brotherhood; of God the Father and of Jesus Christ his Son; of society, the church, and the nation. When that time comes the preacher of the gospel must be ready. His message must be real. He must speak from experience—the experience of the new birth. He must absolutely believe that

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Jesus Christ is the Saviour of men because He is *his* Saviour, and his whole life must give evidence of a great heart-ache that will not cease until he sees men and women accepting Him as "Lord to the Glory of God the Father."

The period of reconstruction is here, and the age demands the practical application of the social gospel to the needs of the time. But human nature is the same the world over and it will never outgrow its need of Jesus Christ the divine Son of God, the personal Saviour of men. Changing social conditions may cut new channels. The possibilities for serving humanity will be greatly enlarged. But no program, social or educational, can ever lessen the importance or do away with the need for God to perform his transforming work in the hearts of men. Heredity, social environment, and education are of exceeding great importance, but that which is of still greater importance, yea, that which is of su-

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premely great importance is that men everywhere shall know Jesus Christ as a personal Saviour.

God demands of his church in this new day an apostolic faith and a holy passion to see men saved from sin.

May the whole church gird herself for the new and glorious task!

V

EVANGELISM IN THE SUN-
DAY NIGHT SERVICE

V

EVANGELISM IN THE SUNDAY NIGHT SERVICE

THE Sunday night service is becoming increasingly a problem. With many pastors the question is not what kind of service shall be held, but whether there shall be held any service whatever.

Large numbers of churches have utterly abandoned this very important service, or have merged it into the young people's vesper service. Of the many reasons assigned, the following are most frequently heard: It is impossible in these days for a minister to prepare for the same congregation two sermons a week, that will command the attention and respect of intelligent and well-informed people; the second preaching service taxes unduly the strength of those who, for one reason

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or another, feel obligated to attend the morning service and also the Sunday school; the social life is such that large numbers of church members devote Sunday afternoon and evening to visiting, and believe *that* is sufficient excuse for not attending the evening preaching service; many people live at such great distances from the church where they have their membership that they cannot afford the expense of two trips for the family; a majority of church members do not want a second preaching service and will not support it.

In addition to the reasons above stated, it must be remembered that the homes of many church members are well supplied with the best current literature, both secular and religious, and that Sunday evening affords an excellent opportunity for reading and conversation. It also affords an opportunity to rest before entering upon a strenuous and nerve-racking week of business that is just ahead.

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These are not imaginary, but real difficulties, as every pastor well knows. The question of first importance is, Does the Sunday night preaching service meet a real need in the lives of any considerable number of people?

An experience of a considerable number of years in the pastorate, a close study of the subject, and an opportunity for wide observation leads me to say that there is a crying need for the Sunday night service.

During one of my pastorates there was a gentleman who attended the Sunday night service regularly, but was seldom, if ever, present in any morning service. One day in conversation with him I said: "I see you regularly in the evening service, but never in the morning. Is it impossible for you to be present at the Sunday morning service?"

He replied, "I am, unless ill, always present at the evening service, but I am never present in the morning." He then proceeded to state his reasons. He

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is unable to close his place of business before eleven o'clock on Saturday night, and often it is eleven-thirty or twelve o'clock before the last customer leaves. The store must then be put to rights and everything made ready for business Monday morning. It is, consequently, very late when he reaches his home. Tired, and well-nigh exhausted, he retires feeling that he is justified in sleeping until a late hour Sunday morning. This is not an extreme case. It can be duplicated in the membership of many other churches, especially those of the cities. Many mothers and housewives offer just as reasonable excuses for not attending the morning service, and wage-earning women excuse themselves from church attendance Sunday mornings for reasons equally as valid. Furthermore, in every community there are large numbers of persons unattached to any church, and if they attend church service at all, it is usually in the evening. If it were not for the eve-

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ning service, many young people instead of being found in the church would be in the theater, the "movie," or in some other place of amusement.

The mere recital of these facts is ample support of the statement that there is a real need for the Sunday night service.¹

There is another outstanding reason for the maintenance of the Sunday evening service. It affords the best opportunity of the week for the minister to reach the nonchurchgoing and unconverted people of the community.

Every minister who preaches to even fairly large Sunday evening congregations is heard by more unconverted people in one such service than in several Sunday morning services. It is the preacher's greatest opportunity of the week. It should be a fitting climax of all that has preceded. It is the time when the preacher should go a-fishing.

The morning service is the preacher's

¹ See Methodist Review.

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opportunity to instruct and teach his people in the things of God. In a word, to build up believers in the most holy faith, to comfort them in the gospel, and to send them back to their homes "rooted and grounded in love." It should be a stately service, but not lacking in sympathy and power. The evening service should be less formal than that of the morning and should be brief, bright, and brotherly.

Undoubtedly the question that is upon the lips of many preachers when the importance of the Sunday evening service is urged is, How can a hearing on Sunday night be secured?

Here is the crux of the whole question. Many preachers are too quick in beating a retreat. In many instances the surrender is made before the battle is on. Too many throw up their hands and say, "It is simply impossible to maintain an evening service. The people do not want, will not support it, and that ends it." We should not lose

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sight of the truth that nothing is impossible until it is too hard for God to do.

One thing is certain, and that is, if the Sunday night service is to be a success, it will require work—hard work. It matters not who the minister is, or what kind of church he is serving, whether it be the rural church, the church in a small town or village, the small church in a large city, or the great church in the heart of the metropolis, he will discover, if he has not already done so, that in these days it is no small task to maintain for any great length of time a sustained interest in the evening service. Sometimes it is said that it does not matter who is the pastor of such and such a church, the congregations are always large. In the words of the lamented Professor S. F. Upham, "I deny the allegation and defy the allegator."

He who succeeds will do so at the cost of hard, patient, and persistent

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work. It will be at the expense of brain sweat and heart agony. What of it?

“Be strong!

We are not here to play, to dream, to drift, We have hard work to do, and loads to lift. Shun not the struggle, face it, 'tis God's gift.”¹

Four things suggest themselves as a possible solution of this problem. It must be admitted that even these may exist under certain conditions, and still the Sunday night service not be what we could desire. However, where the Sunday night service is successful, these four elements will not be lacking.

First. The minister must believe in the importance of the service. He cannot afford to regard it as of secondary importance to the morning service. If he does not believe in its importance, the sermon will show it. The people will be quick to detect the pastor's indifference, and the more thoughtful of

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his congregation will observe that the sermon lacks thoroughness of preparation and earnestness in delivery. As a result the indifference of the people will be manifold more pronounced than the preacher's, and ere long large numbers of church members, even those who are so situated as to be able to attend the evening service as well as the morning, will be conspicuous for their absence. As a rule, in church work people do not give much thought or attention to the things in which the pastor does not profoundly believe. Many an evening preaching service has struggled for existence or died out entirely because the pastor failed to impress the people that he believed profoundly in its importance. The pastor is the key to the situation, and no church can hope for a large and enthusiastic evening service unless he heartily believes in it. Once convinced that the evening service is of vital importance and that it offers a great evangelistic opportunity, the

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pastor will take new interest in the preparation of his sermons. His enthusiasm will inspire the people, and soon the service will attract those who had lost all interest in it or who had given it no thought whatsoever.

Thus convinced of its importance, the pastor will plan to give the people something to which they may look forward. To that end the preacher must choose his subjects and select his themes with greatest care. They should be biblical of course, but they should also reveal the preacher's knowledge of and interest in the things uppermost in the minds of the people. Not infrequently do we see in the church notices which appear in the daily press subjects that cause disgust. Many times the subjects announced are an embarrassment to the supporting members of the church rather than an inspiration. In their efforts to avoid the commonplace in the selection of subjects some preachers go too far the other way. The result is

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many of the more devout church members are grieved, while even the unconverted and worldly turn away with a sneer. The subject of the sermon must show strength, must be dignified, and must relate practically to the life of to-day.

It is a good thing to announce the subject of a sermon at least a week in advance. Some preachers do not approve of this method, and never announce any subject. They believe the people should be trained to attend church for worship, and not simply to listen to a sermon. There is much that can be said in favor of this. We are, however, living in days of tremendous stir. Few preachers can command attention to any great extent simply by announcing that there will be preaching services at a certain hour. In order to have a hearing on Sunday night, the preacher should command the attention of people by the very subjects he chooses.

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One of the most successful methods for maintaining constant and increasing interest in this service is for the pastor to deliver from two to three series of sermons throughout the year. At other times he may speak on the subjects of compelling public interest to the community or nation. Special mention should be made of such sermons or series of sermons, from one to two weeks in advance, and whenever possible some line of thought should be suggested from the pulpit which will be given special emphasis in a single sermon, or series of sermons. This will usually command the attention of the people, will give them something to which they may look forward. A wise use of printer's ink may be a great factor in helping to maintain the Sunday night service. There is much money wasted, however, in the efforts men make to advertise. A little of the right kind of publicity goes a long ways. A small fortune may be spent in the

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wrong kind of advertising, and it will avail nothing.

Whatever the plan adopted in order to bring the work of the church to the attention of the community, all such efforts will be futile unless the minister believes tremendously in the importance of the Sunday night service.

Second. The preacher must believe the gospel he preaches. Professor Shailer Mathews raised the question, "How shall we preach this gospel of the risen Christ?" and answers it as follows: "Above all else, positively; with a contagious conviction. A man will neither fear nor love a God under investigation. With the passion of a moral physician who knows that sin is a deadly curse—not a term of the schoolman. And, up to the utmost limit of our convictions, with an emphasis upon both its experimental and its historical elements." It would be difficult to improve upon this answer. However, unless the minister has an un-

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wavering belief in the gospel he preaches, it will be impossible for him to meet the requirements of the answer. A firm belief is of supreme importance. He who gives his people to understand that the Bible is merely a collection of folklore, myths, and legends need not look for a large measure of success in the Christian ministry.

Attacks upon the doctrine of the Virgin birth and the resurrection of our Lord are being renewed to-day in the light of modern science. Instead of being uncompromising defenders of the faith, and saying with the apostle Paul, "I am set for the defense of the gospel," there are those who deny the bodily resurrection of Jesus Christ, and with Professor Lake regard as myths, pure and simple, the accounts contained in the Gospels of the resurrection of Christ's body from the grave. In the same manner do they regard the Virgin birth of our Lord.

One of the most prominent questions

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before the church to-day, according to Professor James Orr, is the admissibility of the supernatural in the form of miracle. This question, from the standpoint of modern scientific thought, is worrying many Christian ministers. It has so shaken the faith of some that their preaching is anything but positive.

Then there are those who are placing unnecessarily, in some instances, extreme emphasis upon "the psychology of conversion." There are those who are filling "the minds of the unconverted with the notion that at any time they may proceed along lines of psychology or New Thought to all that is necessary." They hasten to know what some professor of physical or mental science has to say about conversion and religious experience and then thrust *his* views upon congregations that are hungry for the gospel. The preaching of such men lacks the essential, positive note, and raises in the minds of the

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hearers the question, What is the *preacher's* attitude toward the Bible as the Word of God? Does he really believe the gospel of Jesus Christ? It has been well said that "modern theologians who sneer at the old religion, and substitute for the old gospel a system of comfortable ethical self-culture, are emptying churches to-day." Such preachers can never have a large hearing in the Christian Church, and they are usually the first to give up the Sunday night service. He who would maintain constant interest in the Sunday night service must preach the Word of God with positiveness and, to use again the words of Professor Mathews, "with the passion of a moral physician who *knows* that sin is a deadly curse—not a term of the schoolman." He must believe the gospel he preaches and preach the gospel he believes. People will desire to hear such a man.

Third. The Sunday night service must be preeminently evangelistic. It

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should be the climax of the week's work. All the services of the week should lead up to it. There should be in it at all times the spirit of invitation. The stranger should not only be informed that he is welcome, but he should very plainly and cordially be given to understand that his presence is earnestly desired. The reason evangelism in the Sunday night service is not more successful is because too frequently the invitation to accept Christ as a personal Saviour from sin is not given with a moral urgency that carries with it conviction. If the preacher enters the pulpit more concerned about his own reputation than for the salvation of men, his message will lack both power and appeal. People will come to hear the man who preaches the gospel without frills. The average person who attends the Sunday night service does not care to hear a discourse on John Ruskin, nor an essay on Dante. It is not for the purpose of being entertained or amused

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that he has found his way to the church. For entertainment he can go to the theater. The average person is hungry—hungry for the bread of life. He will hear with gladness of heart the message of Jesus Christ to a sin-ruined world, and he will be satisfied with nothing else. Alas for the minister or ministry that gives a stone to the hungry soul that asks for bread! People want the gospel—they yearn for the Christ of the ages.

Of all the church services the Sunday night service should be a time when the unsaved can most easily find Christ as their divine Saviour from sin. An occasional invitation to forsake sin and accept Christ as a personal Saviour will not suffice. There is great gain in not only making the people familiar with definite appeals to the unsaved, but in doing so with such regularity that it will become as much a part of the service as praying or singing. Furthermore, the preacher must come to the

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place where in giving the invitation he will do so in faith believing. Nothing so strengthens faith in this kind of service as personal work. He who has talked face to face with men during the week, presenting Christ as the personal Saviour, will find that it is not a difficult thing to secure the attendance of a goodly number of such persons at the Sunday night service. Their very presence will be an inspiration to the preacher and he will soon discover that his appeal to the unsaved is characterized by an earnestness and tenderness that are well-nigh irresistible.

Of course the best method for casting the net should be studied and employed. In doing this great care should be exercised to avoid embarrassing those who make no profession of Christ. Nothing is more unchristian than to "set traps" for people. A man may, by such method, be caught once, but *he* will see to it that he is not caught the second time.

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The invitation to accept Christ should not be given in the same way night after night. It is well to vary it. Use the altar, the inquiry room, and the after meeting. Give the invitation by the use of carefully selected hymns. Study where and how to use them. Use any method that will bring men and women to a saving knowledge of Jesus Christ. It was not that the man who was "borne of four" was let down through a hole in the roof. It might just as well have been a hole in the wall. The business of the "four" was to get the poor fellow to the feet of the Saviour. Whatever be the method, the preacher's aim should always be to bring about a spiritual crisis in the minds and hearts of the unconverted and the Sunday night service furnishes him his best opportunity.

A sermon occasionally on some subject of vital concern to the community, or to the nation, may be perfectly in order, and not out of harmony with the

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plan of continuous evangelism. Following a sermon on any such subject, an invitation to the unsaved to accept Christ would be plainly unwise. Such sermons will not be so frequent, however, as to interfere with the spirit and practice of aggressive evangelism.

An investigation of the plans and methods employed by ministers who are having the largest measure of success reveals the fact that their Sunday night services are almost without exception evangelistic. Furthermore, the same investigation shows very clearly that the preachers themselves have a holy passion for the conversion of men and women from sin. They believe in the importance of the service and have an unwavering faith in the gospel they preach.

Several years ago, the Hon. Albert J. Beveridge wrote an article for the Saturday Evening Post entitled, "The Young Man and the Pulpit." In the course of the article the author referred

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to a conversation which he had one day with a friend who was a journalist of ripe years, highly educated, widely experienced, and acquainted with men and life. The friend had just returned from church, and upon approaching Mr. Beveridge, said: "I have just come from church and I am tired and disappointed. I went to hear a sermon and I listened to a lecture. I went to worship and I was merely entertained. The preacher was a brilliant man, and his address was an intellectual treat, but I did not go to church to hear a professional lecturer. When I want merely to be entertained I will go to the theater. But I do not like to hear a preacher principally try to be either orator or play-actor. I am pleased if he is both; but before everything else I want him to bear to *me* the Master's message. I want the minister to preach Christ and him crucified." This is the universal opinion of mankind. The world is hungry for the message of our

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divine Lord and Saviour. It does not wish to be argued with or at, but it does want to believe. There is no excuse for ministers being "Priests of Ice," vainly endeavoring to warm the souls of men. They should be flaming heralds of the divine truth.

Fourth. He who really succeeds as a "fisher of men" will live so close to the Master and will believe so implicitly in his power to save that men will see in him the Christ. In that relationship self will be eliminated and Christ will be all in all.

A few years ago it was my privilege to be associated with Gipsy Smith in evangelistic services in Seattle, Washington. I asked him to tell me something about his boyhood life, and he related the following incident. He said: "You know I was the son of a gipsy and was very fond of fishing. I knew the streams and I knew the holes in the streams where the fish were. My rod was a hickory limb; my fishing line bits

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of twine tied together, and my hook was a pin which I heated in the forge and made serve my purpose. I was never happier than when I was fishing. If the fish did not bite very well, I would 'tickle' the stream." He explained that this was simply placing the hand in the water and whipping it from side to side which would frighten the fish up the stream to the particular hole where he was sure some of them would go. He continued his story, saying: "I was fishing on one occasion close to a big tree and was having fine luck when an English gentleman, dressed in a most wonderful sportsman's suit, approached me. His suit had wonderful pockets and seemed to be the last word in that kind of dress. His rod was of fine bamboo with silver mountings and he used a silken line. He said to me, 'My boy, can you tell me where I can drop my line and catch fish?' " The gipsy said with a twinkle in his eye: "I knew there was a big tree about a mile

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up the stream and I recommended that he go up to that tree to fish, for I was very anxious to get him away from me." After quite a while the man returned and was very indignant when he found that the gipsy boy had caught a large string of fish while he had been unable to catch anything. He then explained to the gipsy how he had gone to the very place to which he had been directed and that he had followed his instructions to the very letter, saying, "Why is it I could catch nothing while you have caught this large string of fish with your poor rod and line?" The gipsy lad looked up into the face of the man and said, "Say, mister, if you want to catch fish, you must keep yourself out of sight. Fish never will bite if they see a thing like you." The same principle holds good in fishing for men. If the preacher exalts himself above his Lord, if he endeavors to impress his hearers with his scholarship, his learning or his eloquence, rather than with a

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supreme desire to see men and women surrender to Jesus Christ, he will miserably fail. But if the master passion of his life be the salvation of the lost, then Christ *will* be exalted and the preacher will discover that the Sunday night service offers the greatest opportunity for casting the net.

VI

**SAFEGUARDS OF EVAN-
GELISM**

VI

SAFEGUARDS OF EVANGELISM

THERE are three safeguards of evangelism that are absolutely essential if the church is to remain true to her evangelistic mission. They are the Christian home, the Christian school, and the Christian ministry.

THE CHRISTIAN HOME

Cobden said, "The foundation stone of national prosperity is the hearthstone." The church, state, and civil government, school and hospital, factory and workshop, and many other of the noblest institutions of the world root back into the home. It is, therefore, of the highest importance that the home be kept pure and strong and true to the highest Christian ideals.

If it be a fact that in the home our

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noblest institutions had their beginning, then the home must be protected and safeguarded with the greatest care. There are certain grave perils threatening the American home to-day which if not checked can have but one result and that is the dethronement of the home.

The complex organization of society is making deep inroads in the home life of the American people. Business and labor crowd the morning hours, making it necessary for the head of the household to leave early and to return late. The exactions of social life create an utterly abnormal condition, rendering it almost impossible for the entire family ever to be together throughout a whole evening. When mothers become so absorbed in club life that they neglect the interest of their children and the sacred duties of the family circle, they take the very heart out of the home. The various substitutes which society is offering for the home, such

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as the lodge and the club, make it more and more difficult for the home to remain Christian in the real sense of the term. That there is a legitimate place for these things is readily admitted, but when a man or a woman permits these things to interfere with their sacred obligations to the home, they are untrue to their trust and become a peril to the welfare of society and the nation itself.

More and more is the moving-picture theater coming in competition with the home. It is now quite the custom to turn to the "movie" for the entertainment of guests. As in the case of the club and the lodge, it is readily admitted that there is a place for this sort of thing. The moving-picture theater is here, and it is here to stay. It can be made to serve a noble purpose. But when the "movie" becomes a substitute for the home in the matter of entertainment, the influence of the home is thereby greatly weakened.

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Sunday is becoming more and more a day of playing golf, for automobile parties, visiting, and recreation. Already it is regarded by vast numbers of people as a holiday and not a holy day. In all such matters many Christian people have become very lax, so that he who endeavors to make the home a sanctuary and Sunday a day of rest and of worship, is regarded either as a "queer" individual or a "religious crank." To those familiar with modern tendencies and conditions this is not overdrawn.

All of these things are having a very definite effect upon the Christian home. Church attendance has fallen off because the church is not exalted in the home. The family altar has been abandoned to an alarming extent and the invoking of the divine blessing at the dinner table is heard only when the preacher is present as an invited guest. It is not too much to say that in multitudes of Christian homes, if the father

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or mother were to ask "Grace" at the table, the children would sit with open-eyed wonder and amazement. That home where the Bible is seldom, if ever, read in the family circle, where prayer is almost never heard, and where conversation on religious topics is unknown, cannot have a very pronounced Christian atmosphere. When religion breaks down in the home one of the sure bulwarks of evangelism breaks down with it. In many of our Christian homes there is often an easy and ungracious criticism of the church and the ministry. The ministry, although a holy calling, is human and by no means free from fault. There is a criticism that is sympathetic and helpful. It is made in the spirit of love and with a breaking heart. There is another kind of criticism, however, that bears all the marks of unfriendliness and even of hostility. It is not always intentional, and to make this charge against some critics of the church would be a shock

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to them. Nevertheless, there is much criticism in the home, both of the church and of the preacher, that can have but one effect on children and young people and that is to alienate them not only from the church but from religion as well. Unkind and unfriendly criticism of the church and the ministry is ruinous to the religious life of the home. The Christian home should be a great evangelizing center. Christ should be exalted in such a natural and yet in such a definite manner that the boy and girl should be unable to remember a time when the Bible was not read and when the voice of father or mother was not heard in prayer. Our young people need to be taught loyalty to the church, respect for the ministry and devotion to the ideals and teachings of Jesus Christ if our homes are to furnish recruits for the ministry and mission field.

There is a duty resting upon the church and the ministry in relation to the home that cannot be overlooked. I

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refer to the kind of evangelism to which the church gives its sanction and approval. If the home is to back up and support evangelism, preachers and churches must see to it that the evangelism employed is both sane and safe. The Christian Church simply must set herself steadfastly against those evangelistic movements, the chief purpose of which is to enrich the "professional evangelist" under whose leadership the "campaign" is conducted. There is too much wild-fire evangelism for the church to be careless at this point. Large numbers of free-lance evangelists roam over the country building up personal fortunes at the expense of the church. Many of them would command very small salaries in the pastorate. They are cheap imitators of those men who are really called of God to be evangelists and who do accomplish a great work. They are usually extremists, who pride themselves on their vulgarity and who boast of the

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unusual, undignified, and unbecoming methods employed by them for "getting the crowd." These are they who bring the fair name of the church into disrepute and cause the sinful and godless to scorn the profession of Christian people.

The church must safeguard this point, and in so doing will make a more convincing appeal for the support of evangelism in the home. Thank God for the rich contribution the Christian home has made and is still making in supplying young men and women for the ministry, mission field, and for various other lines of Christian service. Furthermore, it should be remembered that during the past quarter of a century had it not been for the gifts of sons and daughters to the ministry and mission field made by parsonage homes, the church would again and again have been in a most sorry plight. It would be well if there might sweep over the church a revival of the reading of "The

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Cotter's Saturday Night," by Robert Burns. To read again that great poem, would give a new appreciation of the Christian home. It exalts the home and tells so wonderfully of the place that love and faith and prayer and God must have in it if it is to be indeed Christian. The cotter's prayer is sublime. He sees the family circle unbroken. As yet it is unstained by sin, and the cry of his heart is that it may ever be so.

"Then kneeling down to Heaven's Eternal
King,
The saint, the father, and the husband
prays:
Hope 'springs exulting on triumphant
wing,'
That thus they all shall meet in future
days:
There ever bask in uncreated rays,
No more to sigh, or shed the bitter tear,
Together hymning their Creator's praise,
In such society, yet still more dear;
While circling Time moves round in an
eternal sphere."

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It has been well said—"God at the fire-side is the guarantee of a nation's glory and permanence," and it might well be added the glory and permanence also of the Church of Christ.

Let the family altar be rebuilt, let the Bible be read in the family circle, let reverence for the church and the ministry be instilled, by precept and example, in the minds of the young, and in less than a generation the Christian home will become a bulwark of evangelism in the highest sense of the term, and young men and women in increasingly large numbers will offer themselves for definite Christian service.

THE CHRISTIAN SCHOOL

The next outstanding safeguard of evangelism is the Christian school.

History reveals the fact that the church has always been the conservator of education. The learning of Greece and Rome was preserved by the institution of the Christian Church. The

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reason for the establishment of colleges and universities in Europe and America was that the church might be furnished with adequate leadership. The leading institutions of learning of both of these countries owe their very existence to the Christian Church. The history of the American college is most interesting. It divides itself into three distinct periods. The first begins with the foundation of Harvard College in 1636 and closes with the opening of the Revolutionary War; the second begins with the close of the Revolutionary War and continues through the first quarter of the last century; and the third dates from that period to the present time. These periods, or divisions, which mark the development of the American college have been called the Ecclesiastical, the Political, and the Human, and indicate the source whence certain of the stronger influences of each period arose.

The famous ordinance of 1787 for the organization of the Northwest Ter-

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ritory used the expression: "Religion, morality, and knowledge being essential to good government, schools and the means of education shall forever be encouraged." This statement has been quoted as the most advanced in time in relation to human progress. We have passed far beyond that position to-day, however, for we now insist that education *shall* be provided for every one of school age. Furthermore, we insist that all of school age *shall* be educated.

During the development of the American college its influence has been greatly enlarged. Although it began as an institution for the training of ministers of the gospel chiefly, its purpose has so broadened that to-day its aim is to train men and women for a well-rounded and full-orbed life. It now seeks to train men not only for the various professions and specialized forms of service, but for life in every sphere of activity. That it has entered

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into the intellectual life of the people may be seen when we recall the fact that it has helped to train not only sixty per cent of America's leading preachers, but that it has aided in the training of one third of our statesmen, more than a third of our best authors, almost fifty per cent of our leading physicians, fully one half of our better-known lawyers, and considerably more than one half of our most conspicuous educators.

In the fifty years in the middle of the last century more than sixteen thousand men graduated from eight principal colleges of New England, of which number more than four thousand became ministers. No one will question the importance of such a contribution to society and the world. Unfortunately, few men graduating from these same institutions to-day choose the Christian ministry as their lifework. More unfortunate still is the fact that in a number of these colleges and uni-

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versities religion is given very slight recognition.

The growth and development of State universities during the past fifteen or twenty years has been nothing less than phenomenal, and they are assuming increasing jurisdiction over many of the private schools and are giving more and more attention to industrial and technical education. It is a significant fact that there are more Methodist students in State universities than there are in all the schools supported by the Methodist Episcopal Church. These State schools are supported by the taxing of the people. This is right and necessary. The question arises, however, as to what should be the attitude of the church toward State universities. I reply unhesitatingly that it should be both friendly and sincere. There is no reason why the denominational college and the State university should not be on the best of terms.

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President Guy Potter Benton, of the University of Vermont, has well said: "We all want to be loyal to our own Methodist colleges, but the fact remains that there are more Methodist students in the State universities than there are in all the schools supported by the church. . . . Therefore, unless the religious interests of these young people are carefully safeguarded and directed, there may not only be a loss to the church but one to society as well." Many of the Protestant churches are giving commendable attention to the very question mentioned by President Benton, and the Methodist Episcopal Church is now studying that problem very carefully in relation to her own students. More and more the church must feel its responsibility for the religious welfare of her students who are in State universities.

Fully appreciating the worth and value of the State university to the welfare of society, we cannot overlook the

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fact that religion has a hard time of it in such institutions. As a rule, the atmosphere of our State universities is anything but Christian. While we do find members of the faculties who are devoted Christians and loyal to the things for which the Christian Church stands, it must be admitted that their numbers are comparatively few.

A Hindoo student in one of the great State universities of America once said to me, "This university is as unchristian as the one I attended in India before coming to this country." He may not have been fair in his judgment. He may have misrepresented the real situation, but, nevertheless, his remark is significant.

In Germany we have had a shining example of what may come to the world through a false system of teaching. Whatever historians may assign as the real cause of the great world war, whether it be the brusqueness of the Austro-German diplomacy, which

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“snapped the strained relation between the Alliance and the Entente,” or whether there shall be mentioned the influence of powerful economic interests which either led to international quarrels, or stood to make great gains by the war, one thing is certain—the destructive influence of the German idealistic school will not be omitted. If war is to be avoided in the future, our schools and universities must avoid those metaphysics from which war proceeds.

The present tendency is to ignore religion in modern education. Some time ago there appeared in the *Zion's Herald* an article containing the results of certain investigations made by Professor James Henry Leuba, of Bryn Mawr College. These investigations revealed the fact that of the more eminent among the teachers of the youth of America only twenty-seven per cent believe in the existence of God, and but thirty-five per cent believe in the im-

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mortality of the soul. If this is even approximately correct, it is enough to make the light heart sad and the stoutest quake with fear. For years many of the most eminent teachers in Germany denied the fundamentals of religion. The result was the spiritual life of the people was stifled, the false philosophies of the German schools were accepted, and the disaster that has drenched Europe in blood became inevitable.

At the World Missionary Conference, held in Edinburgh in 1910, Professor M. E. Saddler, one of the greatest educational authorities, said, "The educational science of Europe and America has paid far too little heed to the experience of the mission field." In referring to the contribution that educational missions make to the present problem of the West, where education is becoming more and more organized, and dependent on public money, he said, "How are we to preserve for it,

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amid all the conflicts of belief, the power of a spiritual ideal, without which no education can do that which we here feel to be its prime and its most lasting work." This great educationist further said, "The great danger of the highly organized systems of modern education in Europe is that, being by far intellectual, they lead to moral skepticism." Although these words were spoken a decade ago, they are full of meaning and importance for to-day and apply not only to Europe but equally so to America.

Recently in Japan one of the leading officials of that country and one of the effective promoters of modern education in Japan, said, "We have already passed beyond the realm of religion; all religion is superstition, and by adopting modern education we lay aside our old superstitions; we rise above religion in education." If Professor Leuba's survey reveals the real situation among America's leading

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teachers, we may well ponder the future of our nation unless the present tendency is counteracted by distinctively Christian influences. The task of the Christian Church is not lightly to be estimated under these conditions. Here is the reason for the Christian school and college and here is the task. Religion must be given a very definite place in modern education, and only the Christian college can do it.

It is worthy of notice that the churches which have been most influential in the development of American life have been those which have placed great emphasis upon the worth of a college-bred ministry. The founder of the Methodist Episcopal Church was a university man, and that church has always been the champion of the Christian school and college. It is a very significant fact that her influence has increased very largely in proportion as she has had a well developed system of schools and colleges. She is second to

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none of the great denominations in her emphasis upon Christian education.

In endeavoring to fulfill her mission the Methodist Episcopal Church must see to it that her institutions of learning shall be kept Christian. There is no denying the fact that during the past quarter of a century the educational system of America has felt the blight of German rationalism. Large numbers of our most eminent scholars have gone to Germany to pursue their studies and for research purposes. They have returned in many instances thoroughly committed to the German school of destructive criticism. The entire educational system of America has felt the effect of this, and the denominational schools have by no means escaped. Not infrequently has it been true that teachers have been employed in Christian institutions of learning who have made no profession of religion at all, others have been merely nominally Christian, while still others have exerted an influ-

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ence over students that has been utterly destructive of faith. It is nothing less than a betrayal of trust, for Christian institutions of learning to employ as teachers those who are opposed to, or unsympathetic with, Christian teaching and doctrine. Christian schools and colleges must give careful attention to the matter of religion in education, and how can this be done unless the teachers themselves are Christian?

There never was a time when America needed Christian schools and colleges more than now. It is of the utmost importance that care be given to the selection of teachers and professors. No one who is not a believer in God and in Jesus Christ our Lord, and no one who is not sure of his beliefs, should have a place upon a faculty of any really Christian institution of learning. This has not always been the case, nor is it at the present time. Nothing is more important from the standpoint of a sane and safe evangelism than

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that our institutions of learning be kept Christian, and this cannot be done unless the teachers are definitely Christian.

The Christian college has been the conservator of religious life and thought, and has also saved the church from certain fanatical extremes in religion, which otherwise would have brought the church into merited contempt. Too much cannot be said in praise of what the Christian college has done for the Christian ministry. For years the church has been dependent upon the denominational college for her ministers and missionaries. In the future she will be more dependent upon the Christian college for her leaders than she ever has been in the past.

In the remaking of the world, the church school must be given an increasingly large place, but it must be kept positively and potently Christian. It is a safeguard of evangelism. It is the handmaiden of the church; it is the re-

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cruiting station for leadership that will hasten the conquest of the world for Christ.

THE CHRISTIAN MINISTRY

There is yet another safeguard of evangelism, *and that is the ministry itself.*

War tests all things. The recent world war tested the Christian ministry as severely, if not more severely, than anything else. The result will surely be a stronger, purer, and more sacrificial ministry. In the very nature of the case it cannot be otherwise.

It is generally admitted that the Christian Church is not as evangelistic as it once was. Large numbers of preachers of all the churches have lost their relish for evangelism. The character of their preaching and the manner in which they go about the King's business furnish ample proof of the correctness of this statement. The vast sums of money invested by the Christian

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Church for the salvation of the world is in striking contrast to the number of converts and accessions reported by the churches from year to year. It is a significant fact that the church has made her greatest gains in recent years in foreign mission fields where evangelism is most pronounced. No thoughtful person can fail to appreciate or be thankful for the great social awakening of the church. Her philanthropic, educational, and benevolent undertakings command the highest admiration of all thoughtful people. When, however, we study the growth of the Christian Church, during the past decade, as reported in the year books of the various denominations, there is nothing to boast of, but, rather, every reason for humiliation and contrition of heart.

Much of modern preaching lacks passion. Platitudes and stereotyped phrases that are hoary with age and empty of meaning will not suffice to

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bring conviction for sin to the mind and heart of the modern man.

The chief reason why the Christian Church, especially that of America, does not possess more evangelistic zeal than it does to-day is because of the influence German rationalism has had upon it. No effort has been spared by the German school to rule the supernatural Christ out of court. There is no denying the fact that this school has set itself against the truth as revealed in the Scriptures of a truly supernatural divine Christ. Similar efforts have also been made to rob the Bible of the supernatural, making it merely a collection of tradition and folklore. So widespread was the influence of the German school of thought that not only Europe felt the blight of it but America also. History contains no more subtle propaganda against the Christian faith than this. It has found its way into the religious literature of all Christian lands and of all Christian

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churches. The effect has been a very noticeable drift toward Unitarianism in certain sections of the church. For years American books, newspapers, and magazines have carried the message that only a humanitarian Christ can satisfy the demands of the modern intellect. This explains why the church has lost her relish for evangelism. There can be no other result. When the ministry loses its vital grip on the deityship of Jesus Christ and upon the Bible as the inspired Word of God, there can be no such thing as a passion for souls. The very heart of evangelism is the deityship of Jesus Christ. When that is doubted or denied, evangelism is gone.

If the Christian ministry is to retain its apostolic enthusiasm for the conversion of men and women from sin, her theological schools must be great centers of evangelistic power and passion. We do not disparage scholarship. We dare not shrink from scientific in-

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vestigation. Theological students must be made familiar with modern life and thought. This is not to be accomplished, however, at the expense of a definite and genuine faith in Jesus Christ as a personal Saviour. It is not to be brought about by the abandonment of a holy enthusiasm for the spiritual regeneration of a sinful world. If the Christian ministry of the future is to be evangelistic, the teaching in the schools of the prophets must be positive in character. Classroom instruction must bring the student face to face with scientific thought and achievement, but never at the sacrifice of those things which are fundamental to the Christian faith.

With the collapse of the German empire there must also go Germany's leadership and domination of the intellectual and religious life of the world. The failure of the German educational system will be followed by a new interest in the study of the Bible as the

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revealed Word of God. The new textual criticism will be both scholarly and reverent, and there will not be charged against it a purposeful endeavor to destroy the foundations of the Christian faith.

Our theological schools must prepare the future ministers of the church for the great task of remaking the world. To that end they must strengthen the faith of the students and not weaken it. The integrity of the Scriptures must be insisted upon and not questioned. Jesus Christ, the divine Son of God, must be exalted in all the relationships of life with a moral urgency that will carry with it no shadow of doubt.

Furthermore, if evangelism is to be retained in the new day, it will be at the point where the candidate for the ministry enters into the full obligations and privileges of his holy calling. This is positively vital. No man should be admitted into the ministry of any Christian church who does not do so accept-

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ing fully and freely the doctrinal standards of the church he seeks to enter.

Where there are courses of study, as in the Methodist Episcopal Church, which the candidate for the ministry is required to pass before being admitted, it is of the utmost importance that the books be selected with the greatest care. Any book that is at variance with the accepted doctrines and teachings of the church should be eliminated. The Methodist Episcopal Church would do well to safeguard her sacred interests at this point.

An intelligent and broad-minded world traveler once said to the writer, "Methodism in some quarters is showing a marked tendency toward Unitarianism." When challenged to produce proof of such a statement he said, "Analyze carefully the literature your church is producing and you will find ample proof of what I say." I am convinced that the gentleman's statement is not wholly correct. I wish it were

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wholly wrong. The Conference course of study was never intended to take the place of a college course. Its chief purpose is not that of furnishing an education, but, rather, of ascertaining whether or not the candidate is sufficiently familiar with the doctrines and polity of the church to warrant his being intrusted with the sacred obligations and privileges of the ministry. If the doctrinal standards of Methodism are not safeguarded in the Conference course of study to-day, it will not be more than a generation before Methodism will have lost her power as an evangelizing agency. For the welfare of the church of the future we must safeguard the evangelism of the church of to-day.

What was it that brought the remedy for the unbelief and spiritual evils in the latter part of the Reformation period? It was not scholarship and it was not science. The Church of Christ was the victim of the basest kind of

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political influences and was herself guilty of the most unspeakable vices. When apostolic simplicity gave way and wealth began to pour into the lap of the church, when priests began to taste the sweets of luxurious living and of power, faith gave way to unbelief and moral decline set in irresistibly. That which brought relief was the faithful proclamation of the living gospel of the grace of God by Luther and his fellow reformers.

“What rescued the church from the torpor and death of the negative of the eighteenth century?” asks Professor James Orr. His answer to his own question is: “The deliverance came, not from philosophy or learning, not even from the works of able apologists like Butler, but from the tides of the spiritual revival that swept over Britain, and were felt in other lands, under the preaching of such men as Whitefield and the Wesleys. This it was which gave evangelism the victory once more

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over indifference and unbelief, and breathed the new breath of life into society, which introduced the era of missions to the heathen, Bible diffusion, home evangelism, and the innumerable social reforms of the last century. It is to a like outpouring of the Spirit of God upon his church, and to the same divine energy manifesting itself in holy lives and practical works far more than to learned confutations, however valuable these may be in their place, that we must look for the overthrow of the forms of unbelief that lift up their heads among us to-day. The owls vanish when the daylight reappears."

If the demands of the new day are to be met, the church must cultivate, without cant and hypocrisy, the passion for souls that characterized the early church and made Christ and his saving grace a reality in the hearts of men. The Christian home, the Christian school, the Christian ministry—these three are the safeguards of evangelism.

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